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WAR
INCONSISTENT
WITH THE
RELIGION
OF
JESUS CHRIST,
AS IT IS
INHUMAN, UNWISE,
AND
CRIMINAL.

—♦♦♦♦♦—

“ And he shall judge among the nations, and shall rebuke many people; and they shall beat their swords into ploughshares, and their spears into pruning-hooks: nation shall not lift up sword against nation, neither shall they learn war any more.” *Isaia*

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BE IT REMEMBERED, that on the tenth day of April, in the thirtieth year of the Independence of the United States of America, Messrs. DODGE & SAYRE, of the said district, have deposited in this office the title of a book, the right whereof they claim as proprietors, in the words following, viz.

- " War Inconsistent with the Religion of Jesus Christ, as it is Inhuman, Unwise, and Criminal.
" And he shall judge among the nations, and shall rebuke many people; and they shall beat their swords into ploughshares and their spears into pruning-hooks: nation shall not lift up sword against nation, neither shall they learn war any more." Isaiah.

In conformity to the act of the Congress of the United States, entitled " an Act for the encouragement of Learning, by securing the copies of Maps, Charts and Books, to the authors and proprietors of such copies, during the time therein mentioned." And also to an Act, entitled " an Act supplementary to an Act, entitled an Act for the encouragement of Learning, by securing the copies of Maps, Charts, and Books, to the authors and proprietors of such copies, during the times therein mentioned, and extending the benefits thereof to the arts of designing, engraving and etching historical and other prints."

Theron RUDD,
Clerk of the Southern District of New-York.

PREFACE.

WHETHER war is really inconsistent with the religion of Jesus Christ, or not, is an inquiry of great importance to every Christian, especially, since its effects spread such distress in the world that the earth often bleeds at almost every pore.

While it is admitted by every christian that if the gospel universally influenced the hearts and actions of all mankind, it would totally destroy the spirit and practice of war from the face of the earth, it appears to be a self-evident proposition that war is contrary to the religion of Jesus Christ.

Since however it is a melancholy truth that christians do engage in war with their fellow men, and since the nature and practical consequences of war, are such, it forms the strongest apology for offering an examination of it in the light of the gospel to the public.

In the following pages, I have considered war as *inhuman, unwise and criminal*, and have endeavoured to state and answer a number of popular objections, interspersing such general observations as were calculated to elucidate the subject.

This plan is adopted for other reasons than its strict accuracy. It is obvious that whoever is inhuman is also criminal, but these topics may be better illustrated separately than if blended together.

As I trust my object is to promote "peace on earth and good will to men," I cannot but indulge a hope that some may read the following remarks with that serious and candid attention which the importance of the subject demands.

THE AUTHOR.

WAR

INCONSISTENT WITH THE

RELIGION OF JESUS CHRIST.

HUMANITY, wisdom, and goodness at once combine all that can be *great* and *lovely* in man. Inhumanity, folly and wickedness reverse the picture, and at once represent all that can be *odious* and *hateful*. The former are the spirit of Heaven, and the latter the offspring of hell.

The spirit of the gospel not only breathes "glory to God in the highest, but on earth *peace*, and *good will to men*." The wisdom from above is first *pure*, then *peaceable*, *gentle*, *easy to be entreated*. But the wisdom from beneath is *earthly*, *sensual* and *devilish*.

It is exceedingly strange that any one under the light of the gospel professing to be guided by its blessed precepts, with the Bible in his hand, while the whole creation around him is so often groaning under the weight and terrors of war, should have doubts whether any kind of wars under the gospel dispensation, except spiritual warfare, can be the dictate of

any kind of wisdom, except that from beneath ; and much more so, to believe that they are the fruit of the divine spirit, which is *love, joy and peace*.

An inspired Apostle has informed us from whence come wars and fightings. They come from the *lusts of men* that war in their members.

Ever since the fall mankind have had naturally within them a spirit of *pride, avarice and revenge*. The gospel is directly opposite to this spirit. It teaches humility, it inculcates love, it breathes pity and forgiveness even to enemies ; and forbids rendering *evil for evil* to any man.

Believing as I do, after much reflection, and as I trust prayerful investigation of the subject, that all kinds of carnal warfare are unlawful upon gospel principles, I shall now endeavor to prove that WAR is INHUMAN, UNWISE, and CRIMINAL ; and then make some general remarks, and state and answer several objections.

In attempting to do this, I shall not always confine myself strictly to this order of the subject ; but shall occasionally make such remarks as may occur directly or indirectly, to shew that the whole genius of war is contrary to the spirit and precepts of the gospel.

WAR IS INHUMAN.

That it is inhuman I observe,

1. *It hardens the heart and blunts the tender feelings of mankind.*

That it is the duty of mankind to be tender hearted, feeling for the distress of others, and to do all in their power to prevent and alleviate their misery, is evident not only from the example of the son of God, but the precepts of the gospel.

When the Saviour of sinners visited this dark and cruel world, he became a man of sorrow and was acquainted with grief; so that he was touched with the feeling of our infirmities.

He went about continually healing the sick, opening the eyes of the blind, unstopping the ears of the deaf, raising the dead; as well as preaching the *gospel of peace* to the poor.

He visited the houses of affliction, and poured the balm of consolation into the wounded heart. He mourned with those that mourned, and wept with those that wept. Love to God and man flowed from this eternal fountain, pure as the river of life, refreshing the thirsty desert around him.

He was not only affectionate to his friends but kind to his enemies. He returned love for their hatred and blessing for their cursing.

When he was surrounded by all the powers of darkness and resigned himself into the hands of sinners to

expiate for their guilt, and they smote him on the cheek and plucked off the hair, he was like a *lamb*, *dumb*, and opened not his mouth. While suffering all the contempt and torture which men and devils could invent, instead of returning *evil for evil*, he prayed for his murderers and apologized for his persecutors, saying, "Father forgive them for they know not what they do."

The Apostle exhorts christians, saying, "be ye kind and tender hearted, forgiving one another, even as God for Christ's sake hath forgiven you."

Authority in abundance might be quoted to shew that the spirit of the gospel absolutely requires the exercise of *love*, *pity* and *forgiveness*, even to *enemies*.

But who will undertake to prove that soldiers are usually kind and tender hearted, and that their employment has a natural tendency to promote active benevolence, while it requires all their study of mind and strength of body to injure their enemies to the greatest extent; it is not to be expected that they should shine in acts of benignity.

Though we often hear of the generosity and attention of soldiers to prisoners, and notwithstanding I am willing to allow that feelings of humanity are not altogether obliterated from every soldier, yet much of this apparent kindness may flow from a desire of better treatment themselves should circumstances be reversed, or from a hope of the applause of mankind. My object however, is not to prove that all soldiers are destitute of humanity, but that their occupation has a

natural tendency and *actually does* weaken their *kind and tender feelings*, and *harden their hearts*.

Is it not a *fact*, that those who are engaged in the spirit of war, either in the council or in the field, are not usually so *meek, lowly, kind and tender hearted* as other men? Does the soldier usually become kind and tender hearted while trained to the art of killing his fellow man, or more so when engaged in the heat of the battle, stepping forward over the wounded, and hearing the groans of the expiring? Does he actually put on bowels of *tenderness, mercy and forgiveness*, while he bathes his sword in the blood of his brother? Do these scenes generally change the Lion into the Lamb? On the contrary, do not the history of ages, and the voice of millions bear testimony, that the whole trade of war has a natural tendency to blunt the tender edge of mercy, and chill all the sympathizing feelings of the human heart?

Who that is a parent, that has an uncommon hard hearted and unfeeling son, would send him into the camp to subdue his inhumanity, and to stamp upon him kind and tender feelings?

If war has not a natural tendency to harden the heart, permit me to enquire why mankind do not usually feel as much at the distress occasioned by war, as by other calamities?

It would be truly astonishing, was it not so common, to see with what composure the generality of mankind hear the account of barbarous and destructive battles. They may have some little excitement

when they hear of savages, whose religion *teaches them revenge*, using the tomahawk and scalping-knife; but when thousands are torn to pieces with shot and shells, and butchered with polished steels, *then* it becomes a very polite and civil business, and those who *perish* are contemplated as only reclining on a bed of honour.

If an individual in common life providentially breaks a bone, or fractures a limb, all around him more or less feel the wound, and not only sympathize, but are ready to aid in alleviating his distress; but when thousands are slain, and ten thousands wounded in the field of battle, the shock is but trifling, and the feelings are soon lost in admiring the gallantry of *this Hero*, and the prowess of *that Veteran*.

And why all this *sensibility* at the pains of an individual, and all this *indifference* at the sufferings of thousands, if war has not a natural tendency to harden the heart and destroy the tender feelings of mankind?

It is a fact, however, so notorious that the spirit and practice of war do actually harden the heart, and chill the kind and tender feelings of mankind, that I think few will be found to deny it, and none who have ever known or felt the spirit of Christ.

The spirit of war must be very unlike the spirit of the gospel, for the gospel enforces no duty, the practice of which has a natural tendency to harden men's hearts, but in proportion as they are influenced by its spirit and actuated by its principles, they will be hu-

mane; therefore, if war hardens men's hearts it is not a christian duty, and of course it cannot be right for christians to engage in it.

2 War is inhuman, as in its nature and tendency it abuses God's animal creation.

When God at first created man, he gave him authority over the beasts of the field, the fowls of the air, and the fishes of the deep.

After he had swept away the old ungodly world of mankind for their violence with all the animal creation, except those in the ark, he was pleased to renew to Noah the same privilege of being lord over the animal world.

It may not perhaps be improper here to digress a little and remark, that this appears to have been the original bounds of man's authority; that of having dominion only over the animal world, and not over his fellow man. It appears that God reserved to himself the government of man whom he originally created in his own image.

From which it may be inferred, that man has no lawful authority for governing his fellow man, except, as the special executor of divine command, and that no government can be morally right, except that which *acknowledges* and *looks* up to God as the supreme head and governor.

But to return, although, the animal world is put under the dominion of man for his use, yet he has no authority to exercise cruelty towards it. "For the

merciful man regardeth the life of his beast." God is very merciful to his creatures, he not only hears the young ravens when they cry, but he opens his hand and supplies the wants of the cattle upon a thousand hills.

Though God has decorated the earth with beauty, and richly clothed it with food for man and beast, yet, where an all devouring army passes, notwithstanding, the earth before them is like the garden of Eden, it is behind them a desolate wilderness; the lowing ox, and bleating sheep may cry for food; but alas! the destroyer hath destroyed it.

The noble horse which God has made for the use and pleasure of man, shares largely in this desolating evil. He is often taken without his customary food to run with an express, until exhausted by fatigue, he falls lifeless beneath his rider. Multitudes of them are chained to the harness with scanty food, and goaded forward to drag the baggage of an army and the thundering engine of death, until their strength has failed, their breath exhausted, and the kindness they then receive is the lash of the whip or the point of a spear.

In such scenes the comfort of beasts is not thought of, except by a selfish owner, who fears the loss of his property.

But all this is trifling, compared with what these noble animals, who tamely bow to the yoke of man, suffer in the charge of the battle; the horse rushes into the combat not knowing that torture and death

are before him. His sides are often perforated with the spur of his rider, notwithstanding he exerts all his strength to rush into the heat of the battle, while the strokes of the sabres, and the wounds of the bullets lacerate his body, and instead of having God's pure air to breathe to alleviate his pains, he can only snuff up the dust of his feet, and the sulphurous smoke of the cannon, emblem of the infernal abode. Thus he has no ease for his pains unless God commissions the bayonet or the bullet to take away his life.

But if such is the cruelty to beasts in prosecuting war, what is the cruelty to man born for immortality?

No wonder that those who feel so little for their fellow men, should feel less for beasts.

If war is an inhuman and cruel employment, it must be wrong for christians to engage in it.

3. War is inhuman, as it oppresses the poor.

To oppress the poor is every where in the scriptures considered as a great sin. "For the oppression of the poor, for the sighing of the needy, now will I arise saith the Lord." "Whoso stoppeth his ears at the cry of the poor, he also shall cry himself and not be heard." "What mean ye that ye beat my people to pieces, and grind the faces of the poor, saith the Lord God of hosts."

The threatnings against those who oppress the poor, and the blessings pronounced upon those who plead their cause are very numerous in the scriptures. The threatnings are so tremendous and aw-

ful, that every one ought to consider well before they are active in any step which has a natural tendency to oppress the poor and needy.

That war actually does oppress the poor, may be heard from ten thousand wretched tongues who have felt its woe.

Very few comparatively who are instigators of war actually take the field of battle, and are seldom seen in the front of the fire.

It is usually those who are rioting on the labours of the poor that fan up the flame of war. The great mass of soldiers are generally from the poor of a country. It is they who must gird on the harness, and for a few cents per day endure all the hardships of a camp, and be led forward like sheep to the slaughter.

Though multitudes are fascinated to enlist by the intoxicating cup, the glitter of arms, the vain glory of heroes, and the empty sound of patriotism; yet many more are called away contrary to their wishes by the iron hand of despotic laws.

Perhaps a parent whose daily labour was hardly sufficient to supply a scanty pittance for a numerous offspring, who are in his absence crying for bread. And why all this sorrow in this poor and needy family? because the husband and father is gone, and probably gone forever; most likely to gratify the wishes of some ambitious men, who *care* as little as they *think* of his anxious family.

Perhaps an only son is taken from old decrepid parents, the only earthly prop of their declining

years, and with cold poverty and sorrow, their gray hairs are brought down to the dust,

War cannot be prosecuted without enormous expences: the money that has been expended the last twenty years in war would doubtless have been sufficient not only to have rendered every poor person on earth comfortable, so far as money could do it, during the same period; but if the residue had been applied to cultivate the earth it would have literally turned the desert into a fruitful field.

Only the interest of the money that has been expended in a few years by the European nations in prosecuting war, would have been sufficient under proper direction, to have educated every poor child on earth in the common rudiments of learning, and to have supported Missionaries in abundance to have conveyed the gospel of peace to every creature.

What a noble employment if those nations had exerted their powers for *these objects*, as much as they have for injuring each other. And what a difference would have appeared in the world? Blessings would have fallen on millions ready to perish, instead of *desolation, terror and death*.

The vast expenses of war must be met by corresponding taxes; whether by duties on merchandise, or direct taxes on real estate; yet they fall peculiarly heavy on the poor. Whatever duty the merchant pays to the Custom-House, he adds the amount to the price of his goods; so that the consumer actually pays the tax. If a tax is levied on real estate,

the product of that estate is raised to meet it, and whoever consumes the product pays the tax.

In times of war the prices of the necessities of life are generally very much increased, but the prices of the labor of the poor do not usually rise in the same proportion, therefore, it falls very heavy on them.

When the honest labourers are suddenly called from the plough to take the sword, and leave the tilling of the ground, either its seed is but sparingly sown, or its fruit but partially gathered, scarcity ensues, high prices are the consequence, and the difficulty greatly increased for the poor to obtain the necessities of life; especially, if they were dependant on the product of a scanty farm which they are now deprived of cultivating.

Many a poor widow who has been able in times of peace to support her fatherless children, has been obliged in times of war in a great measure to depend on the cold hand of charity to supply their wants.

The calamities of war necessarily fall more on the poor than on the rich, because, the poor of a country are generally a large majority of its inhabitants.

These are some of the evils of war at a distance, but when it comes to their doors, if they are favoured personally to escape the ferocity of the soldiers, they fly from their habitations, leaving their little all to the fire and pillage, glad to escape with their lives, destitute and dependent; and when they cast round their eyes for relief, they only meet a fellow sufferer who can sympathize with them, but not supply their

wants. Thus does war not only oppress the poor, but adds multitudes to their number, who before were comfortable.

If war actually does oppress the poor, then we may infer that in its nature and tendency, it is very unlike the genius of the gospel, and not right for christians to engage in it.

4. War is inhuman as it spreads terror and distress among mankind.

In the benign reign of Messiah the earth will be filled with the *abundance of peace*. There will be nothing to hurt or destroy; every one will sit quietly under his own vine and fig-tree, having nothing to molest or make him afraid.

But in times of war, mankind are usually full of anxiety, their hearts failing them for fear, looking for those things which are coming upon our wicked world.

One of the most delightful scenes on earth is a happy family, where all the members dwell together in love, being influenced by the blessed precepts of the gospel of peace.

But how soon does the sound of war disturb and distress the happy circle. If it is only the distant thunder of the cannon that salutes the ear, the mother startles from her repose, and all the children gather round her with looks full of anxiety to know the cause. Few women can so command their feelings as to hide the cause; and let it be said to the honour

of the female sex, that they have generally tender feelings which cannot easily be disguised, at the distress of their fellow beings.

Perhaps a mother's heart is now wrung with anguish in the prospect that either the partner of her life or the sons of her care and sorrow, are about to be called into the bloody field of battle.

Perhaps the decrepit parent views his darling son leaving his peaceful abode, never more to return, to enter the ensanguined field. How soon are these joyful little circles turned into mourning and sorrow!

But who can describe the distress of a happy village suddenly encompassed by two contending armies? Perhaps so early and suddenly, that its inhabitants are aroused from their peaceful slumbers by the confused noise of the warriors, more ferocious than the beasts that prowl in the forest. Was it not for the tumult of the battle, shrieks of distress from innocent* women and children might be heard from almost every abode. Children flying to the arms of their distracted mothers, who are as unable to find a refuge for themselves as for their offspring. If they fly to the streets, they are in the midst of death—hundreds of cannon are vomiting destruction in every quarter—the hoofs of horses trampling down every thing in their way—bullets, stones, bricks and splinters flying in every direction—houses pierced with can-

* When the word innocent is used in such cases, it does not mean freedom from guilt personally, but only relatively.

non shot and shells, which carry desolation in their course—without, multitudes of men rushing with deathly weapons upon each other, with all the rage of tygers, plunging each other into eternity, until the streets are literally drenched with the blood of men. To increase the distress, the village is taken and retaken several times at the point of the bayonet. If the inhabitants fly to their cellars to escape the fury of the storm, the building may soon be wrapt in flames over their heads.

And for what it may be asked is all this inhuman sacrifice made? probably to gain the empty bubble called honor, a standard of right and wrong without *form or dimensions*.

Let no one say that the writer's imagination is heated, while it is not in the power of his feeble pen to half describe the horror and distress of the scenes, which are by no means uncommon in a state of war.

If such are some of the effects of war, then it must be a very inhuman employment, and wrong for christians to engage in it.

5. *War is inhuman as it involves men in fatigue, famine, and all the pains of mutilated bodies.*

To describe the *fatigues* and *hardships* of a soldier's life, would require the experience of a soldier, so that only some of their *common sufferings* can be touched upon by a person who is a stranger to the *miseries* of a camp.

A great majority of those who enter the ranks of an army are persons unaccustomed to great *privations*, and *severe fatigues* ; hence the great proportion of mortality among fresh recruits. Their habits and strength are unable to endure the *hard fare*, rapid and constant marches, generally imposed upon them in active service.

The young soldier commonly exchanges a *wholesome* table, a *comfortable* dwelling, an *easy* bed, for *bad food* ; the *field* for his house, the *cold earth* for his bed, and the *heavens over him* for his covering. He must stand at his post, day and night, summer and winter, face the scorching sun, the chilling tempest, and be exposed to all the storms of the seasons, without any comfortable repose. Perhaps during most of the time, with a scanty allowance of the coarsest food, and often destitute of any, except the *miserable supply* he may have chance to plunder, not enough to satisfy, but only to keep alive the craving demands of nature. Often compelled to march and counter march several days and nights in succession, without a moment to prepare his provisions to nourish him, and glad to get a little raw to sustain his life. Frequently this hardship is endured in the cold and inclement season, while his tattered cloathing is only the remains of his summer dress. Barefooted and half naked, fatigued and chilled, he becomes a prey to disease, and is often left friendless to perish without a human being to administer to him the least comfort. If he is carried to a hospital, he is there

surrounded by the pestilential breath of hundreds of his poor fellow sufferers, where the best comforts that can be afforded are but scanty and dismal.

But all this is comparatively trifling to the sufferings of the wounded on the field of battle. There thousands of mangled bodies lay on the cold ground, hours, and sometimes days, without a friendly hand to bind up a wound; not a voice is heard except the dying groans of their fellow sufferers around them. No one can describe the horrors of the scene—Here lays one with a fractured skull—there another with a severed limb, and a third with a lacerated body; some fainting with the loss of blood; others distracted; and others again crying for help.

If such are some of the faint outlines of the fatigues and sufferings of soldiers, then their occupation must be an inhuman employment; for they are instrumental in bringing the same calamities on others, which they suffer themselves; and of course it is unfriendly to the spirit of the gospel, and wrong for christians to engage in it.

6. *War is inhuman as it destroys the youth and cuts off the hope of grey hairs.*

Mankind are speedily hastening into eternity, and it might be supposed sufficiently rapid, without the aid of all the ingenuity and strength of man to hurry them forward; and yet it is a melancholly truth, that a great proportion of the *wealth, talents* and labors of

men are actually employed in *inventing and using* means for the premature destruction of their fellow beings.

One generation passes away, and another follows them in quick succession. The young are always the stay and hope of the aged : parents labor and toil for their children to supply their wants, and to educate them to be happy, respectable, and useful ; and then depend upon them to be their stay and comfort in their declining years. Alas ! how many expectations of fond parents are blasted ? their sons are taken away from them, and hurried into the field of slaughter.

I would here wish to caution such parents as desire to keep their sons from voluntarily joining military ranks, to be sparing of their eulogies on heroes in the ears of their children.

One of the most fruitful sources of engendering the spirit of war, is that *unjustifiable practice*, not to say of immortalizing, but *deifying heroes*, or rather man-destroyers. When children daily hear heroes *toasted to heaven*, they thirst to follow the same career of glory.

The spirit of war is infused into children from their very cradles. From their earliest years they hear of the glory of conquerors, until they are fired with the desire of being little champions in warfare, and soon become eager to engage in combat with their play fellows ; from hence flows much of the quarrelling and fighting among children.

Children are peculiarly fond of imitating men in their parades, amusements, and exploits; and are exceedingly attracted by novelty, music, and finery. It is not, therefore, strange, when parents are eager and delighted to see military parades, that their children are all agog, and especially, so, when they see their ministers who should teach them peace and humility, equally engaged, and render the employment sacred by their prayers. While such is the practice, it cannot be expected that youth should enquire seriously into the spirit or fruits of war.

To return.—In times of war, the youths, the flower, strength, and beauty of the country are called from their sober, honest, and useful employments, to the field of battle; and if they do not lose their lives or limbs, they generally lose their habits of morality and industry. Alas! few ever return again to the bosom of their friends.

Though from their mistaken and fascinating views of a soldiers life and honor, they may be *delighted in enlisting, and merry in their departure* from their peaceful homes, yet their joy is soon turned into pain and sorrow. Unthinking youth, like the horse, rushes thoughtlessly into the battle; their repentance is then too late, to shrink back is death, and to go forward is only a faint hope of life. Here on the dreadful field are thousands and hundreds of thousands driven together to slaughter each other by a few ambitious men, perhaps none of whom are present. A large proportion are probably the youth of their country

the delight and comfort of their parents. All these opposing numbers are most likely persons who *never knew or heard of each other*, having no personal ill-will, most of whom, would in any other circumstances not only *not injure each other*, but be ready to aid in any kind office, yet, by the act of war, they are *ranged against each other*, in all the hellish rage of *revenge and slaughter*.

No pen, much less that of the writer's, can describe the inhumanity and horrors of a battle. All is confusion and dismay, dust and smoke rising, horses running, trumpets blasting, cannon roaring, bullets whistling, and the shrieks of the wounded and dying vibrating from every quarter. Column after column of men charge upon each other in *furious onset*, with the awful crash of bayonets and sabres, with *eyes flashing*, and visages *frightfully distorted with rage*, *rushing* upon each other with *the violence* of brutish monsters, and when these are literally cut to pieces, others march in quick succession only to share the same cruel and bloody tragedy. Hundreds are *parrying* the blows, hundreds more are *thrusting* their bayonets into the bowels of their fellow mortals, and many while extricating them, have their own heads cleft asunder by swords and sabres, and all are hurried together before the tribunal of their judge, with hearts full of rage, and hands dyed in the blood of their brethren.

O! horrid and debasing scene, my heart melts at the contemplation, and I forbore to dwell upon the inhuman employment.

7. War is inhuman, as it multiplies widows and orphans, and clothes the land in mourning.

The widow and fatherless are special objects of divine compassion, and christianity binds men under the strongest obligation to be kind and merciful towards them; as their situation is peculiarly tender and afflicting.

“ A father of the fatherless and a judge of the widow is God in his holy habitation.” “ Pure religion and undefiled before God and the father, is this, to visit the fatherless and widows in their affliction.”

To be active in any measure which has a natural tendency to wantonly multiply widows and orphans in a land, is the height of inhumanity, as well as daring impiety.

I will venture to say that no one circumstance in our world has so greatly multiplied widows and fatherless children as *that of war*. What has humanity ever gained by war, to counterbalance simply the afflictions of the widow and fatherless? I verily believe *nothing* comparatively. I am well aware that a very popular plea for war is to defend, as it is styled, “ our fire-sides, our wives and children ;” but this generally is only a specious address to the feelings, to rouse up a martial spirit, which makes thousands of women and children wretched, where one is made happy. I am sensible that those will sneer at my opinion, who regard more the honor that comes from men, than they do the consolation of the widow and the fatherless.

In times of war, thousands of virtuous women are deprived of their husbands, and ten thousands of helpless children of their fathers. The little tender children may now gather round their disconsolate mothers, anxiously inquiring about their fathers, remembering their kind visages, recollecting how they used fondly to dandle them on their knees, and affectionately instruct them; but now they are torn from their embraces by the cruelty of war, and they have no fathers left them but their Father in heaven.

It is probably no exaggeration to suppose, that in Europe there are now two hundred thousand widows and a million fatherless children, occasioned by war. What a mass of affliction! humanity bleeds at the thought! These children must now roam about without a father to provide, protect, or instruct them. They now become an easy prey to all kinds of vice; many probably will be trained up for ignominious death, and most of them fit only for a soldier's life, *to slaughter and be slaughtered*, unless some humane hand kindly takes them under its protection.

And here I cannot help admiring the spirit of christianity. It is owing to the blessed spirit and temper of the gospel of peace, that many of the evils of war are so much ameliorated at the present day, as well as the inhuman slavery of men.

The numerous asylums that now exist for the relief of the needy, the widow and the fatherless, are some of the precious fruits of christianity; and if this spirit was universal, the bow would soon be broken

to pieces, the spear cut asunder, and the chariots of war burnt with fire, and wars would cease to the ends of the earth.

And is it not the duty of all who name the name of Christ to do all in their power to counteract this destroying evil?

War not only multiplies widows and orphans, *but clothes the land in mourning*. In times of war, multitudes of people are clothed with ensigns of mourning. Here are grey-headed parents shrouded in blackness, weeping for the loss of darling sons. There are widows covered with veils, mourning the loss of husbands, and refusing to be comforted. Children tenderly crying because their fathers are no more. Cities and villages are covered in darkness and desolation, weeping and mourning arises from almost every abode.

And it may be asked, what inhuman hand is the cause of all this sorrow? Perhaps some rash man, in the impetuosity of his spirit, has taken some unjust, high ground, and is too proud to retrace a step, and had rather see millions wretched than to nobly confess that he had been in the wrong.

Surely christians cannot be active in such measures, without incurring the displeasure of God, who styles himself the father of the fatherless, and the judge and avenger of the widow.

Thus I have shown that war is inhuman, and therefore wholly inconsistent with christianity, by proving that it tends to destroy humane dispositions, that it

hardens the hearts, and blunts the tender feelings of men; that it involves the abuse of God's animal creation; that it oppresses the poor; that it spreads terror and distress among mankind; that it subjects soldiers to cruel privations and sufferings; that it destroys the youth, and cuts off the hope of the aged, and, that it multiplies widows and orphans, and occasions mourning and sorrow.

The fact that war is inhuman, is indeed, one of those obvious truths, which it is difficult to render more plain by argument; those who know in what war consists, cannot help knowing that it is inhuman.

What Mr. Windham said in reference to the inhumanity of slavery, may be said of the inhumanity of war. In one of his speeches in the house of commons, against the slave trade, he stated his difficulty in arguing against such a trade, to be of that kind which is felt in arguing in favor of a self evident proposition. "If it were denied that two and two made four, it would not be a very easy task, he said, to find arguments to support the affirmative side of the question. "Precisely similar was his embarrassment in having to prove that the slave trade was unjust and inhuman."

Whoever admits that the slave trade is inhuman, must admit that war is inhuman in a greater variety of ways, and on a much larger scale.

The inhumanity of the slave trade, was the great, and finally triumphant argument by which it was proved to be inconsistent with christianity.

The advocates of slavery, like the advocates of war, resorted to the old testament for support; but it appeared that slavery, as it appears that war, was permitted and approved of, for reasons, and on principles peculiar to the ancient economy. This is apparent, as well from the difference between the general design of the old and new dispensations, as from the whole genius and spirit of the gospel. Hence those who opposed the slave trade argued from the general nature and spirit of christianity, as the strongest ground which could be taken. If slavery was inconsistent with this, it ought not to be tolerated; but slavery is inhuman, and is therefore inconsistent with christianity. Exactly the same is true of war, nor can any thing short of an express revelation from God, commanding war, or slavery, render either of them justifiable.

It deserves to be distinctly considered, that the gospel contains little or nothing directly by way of precept, against slavery; but slavery is inconsistent with its general requirements and inculcations, and is therefore wrong. But war besides being inconsistent with the genius and spirit of the gospel, is prohibited by those precepts which forbid retaliation and revenge, and those which require forgiveness and good will.

It is plain then, that he who does not advocate and defend the slave trade, to be consistent, must grant that war is incompatible with christianity, and that it is a violation of the gospel to countenance it.

WAR IS UNWISE.

That the principles and practice of war are *unwise*, I observe,

1. Because, *that instead of preventing, they provoke insult and mischief.*

The maxim, that in order to preserve peace, mankind must be prepared for war, has become so common, and sanctioned by such high authority, that few question its wisdom or policy. But if stripped of its specious garb, it may appear to proceed *not from that wisdom* which came down from above, which is "first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy;" and if it is not the wisdom from *above*, then it must be the wisdom from *beneath*.

Are not pride, avarice and revenge, the seeds of all kinds of carnal warfare? From these grow all the quarrelling among children, the discord among families, the bickerings, law suits and broils among neighbors, the boxing among bullies, the duelling among modern gentlemen, and wars among nations. They all originate from *one and the same spirit*.

Now, is the mild, meek and peaceable man unarmed more liable to inspire jealousy in others, that he is about to insult and abuse them, than the high-toned duellist, who constantly carries with him deathly weapons? Does he in fact so often get into difficul-

ty, quarrelling and fighting? The respectable society of Friends stand a living monument to answer the question:

On the principles of self-defence as they are styled, if one man suspects an injury from another, unless he is naturally a more powerful man, he must take a cane; as the principles of self-defence require a superior power in your own hand, either by art or muscular strength. When the other learns the suspicions, and sees the preparation, he in his turn must take a bludgeon to preserve the balance of power, and proclaim a threatening to awe his antagonist, who must now take a sword and return a threatening, in order to maintain his dignity; for it will not do for men of honor to retract, however much they may be in the wrong. The other again must take a deathly weapon for his defence, and nothing is now wanting but an unhappy meeting to set each other's blood a flowing.

Much in the same way do nations often get into desperate warfare. One nation is busily increasing its military strength, on the plausible maxim of preserving peace and maintaining its rights. Another nation views the preparations with a jealous eye, and also goes to work on the same principle to make formidable preparations. All the nations around take the alarm, and on the *same principle* begin active preparations, all vying with each other to become the most formidable. If one sends an ambassador to enquire the cause of the great preparations; the an-

swer *always* is, let the motive be what it may, for their own defence. Then the other makes new exertions and begins to fortify towns on the confines of his neighbour; who must not only do the same, but march a large army for the defence of his frontier; and the other must do likewise. By this time, if no old quarrel remained unsettled, perhaps one charges the other with encroachment on territory; the other denies the charge, and contends sharply for his pretended rights. Ministers may be interchanged, and while negotiations are pending, a high tone must be taken by both parties, for this is an essential principle in the doctrine of self-defence. The contrary would betray weakness and fear; newspapers must be ushered forth with flaming pieces to rouse, as it is called, the spirit of the countries; so as to impress upon the populace the idea that the approaching war is *just and necessary*; for all wars must be *just and necessary on both sides*. In the mean time envoys extraordinary may be sent to other powers by each party to enlist their aid; most of whom are already prepared for war, and each one selects his side according to his interest and feelings. At length the ultimatum is given and refused and the dreadful conflict commences.

But few wars, however, begin in this slow and progressive mode; a trifling aggression is sufficient to blow up the flame with nations already prepared.

Thus we see nations resemble bull-dogs who happen to meet; they will first raise their hairs, shew their

teeth, then growl, and then seize upon each other with all their strength and fury; and bull-dogs have something of the same kind of honor, for they scorn to retreat.

Hence we see that the acknowledged principles of defensive war are the *vital springs* of most of the wars that agitate and desolate our world. The pretended distinction between offensive and defensive war is *but a name*. All parties engaged in war proclaim to the world that they *only* are fighting in defence of their rights, and that their enemies are the aggressors; while it may be impossible for man to decide which are most in the wrong.

The popular maxim of being prepared for war in order to be at peace, may be seen to be *erroneous in fact*, for the history of nations abundantly shows, that few nations ever made great preparations for war, and remained long in peace. When nations prepare for war, they *actually go to war*, and tell the world that their preparations were not a mere show.

Thus we may see, that the principles and preparations of war, *actually engender war*, instead of promoting peace, and of course they are unwise, and if unwise, then it is folly for christians to engage in them.

2. *War is unwise, for instead of diminishing, it increases difficulties.*

As the principles and preparations of war have a natural tendency to generate war, and are actually

the cause of a great proportion of the wars which do exist, so actual hostilities have a natural tendency to increase difficulties and to spread abroad the destroying evil.

It is almost impossible for any two nations to be long engaged in war without interfering with the rights and privileges of other nations; which generally awakes their jealousy and resentment; so that most of the surrounding nations are drawn into the destructive vortex, which is the more easily done, as war inflames the martial spirit in other nations not engaged and rouses up the desperate passions of men. Besides the belligerent nations are not content with suffering themselves, but use every art and persuasion to get the neighbouring nations to join them, and they are generally too successful, for it seldom happens that two nations engage in war for a length of time and conclude a peace before they have involved other nations in their difficulties and distresses; and often a great proportion of the world is in arms.

But the nations who first engage in the contest always widen the breach between themselves by war.

It is much easier settling difficulties between individuals or nations before actual hostilities commence, than afterwards. Mankind are not apt to be any more mild and accommodating in a state of actual warfare; besides new difficulties constantly arise, the passions become inflamed, charges are often made of violating the established laws of civilized warfare, which laws, however, are generally bounded only by the strength of power.

If one party makes an incursion into the other's territory, and storms a fortified place, and burns the town; the other party must then make a desperate effort to retaliate the same kind of destruction, to a double degree on the towns of their enemy.

Retaliation, or "*rendering evil for evil*," is not only allowed by Mahometans and Pagans, but is an *open and avowed principle* in the *doctrine of self-defence* among professed christian nations; not only is it sanctioned by the laity, but too often by the priests who minister in the name of Jesus Christ.

Both of the contending parties generally seize on each other's possessions wherever they can get hold of them, whether on the seas or on the land. The *barbarous spoliations* on each other stir up the passions of the great mass of their inhabitants, until they esteem it a *virtue* to view each other as *natural and perpetual enemies*; and then their rulers can prosecute the war with what they call vigour.

Can the wound now be so easily healed as it could have been before it became thus lacerated and inflamed? Facts speak to the contrary, and nations seldom attempt negotiations for peace under such circumstances. They generally prosecute the war with all their power, until one party or the other is overcome, or until both have exhausted their strength, and then they may mutually agree to a temporary peace, to gain a little respite.

Perhaps the original matter of dispute has become comparatively so trifling that it is almost left out of the account.

With a small spirit of forbearance and accommodation how easily might the difficulties have been settled before such an immense loss of blood and treasure ?

If war does actually increase, instead of diminish difficulties, then it must be very unwise to engage in it.

3. War is unwise as it destroys property.

Property, is what a great proportion of mankind are struggling to obtain, and many, at the hazard of their lives. Though in some instances they may misuse it, yet it is the gift of God, and when made subservient to more important things, it may be a blessing to individuals and communities. It has in it, therefore, a real value and ought not to be wantonly destroyed, while it may be used as an instrument for benefiting mankind.

It is a notorious fact, that war does make a great destruction of property ; thousands of individuals on sea and on land, lose their all for the acquisition of which, they may have spent the prime of their lives. Ships on the high seas are taken, often burnt or scuttled, and valuable cargos plunged to the bottom of the deep ; some probably laden with the necessities of life, and bound to ports where the innocent inhabitants were in a state of famine. Whole countries are laid waste only by the passing of an immense army ; houses defaced, furniture broken to pieces, the stores of families eaten up, cornfields trodden down, fences torn

away and used for fuel, and every thing swept in their train as with the besom of destruction ; more terrible to the inhabitants than the storms of heaven, when sent in judgment. Beautiful towns are often literally torn to pieces with the shot and shells, venerable cities, the labor and pride of ages, are buried in ashes by the devouring flames ; while the melancholy grandeur of the fire and smoke rise to heaven and seem to cry for vengeance on the destroyers.

Notwithstanding an avaricious individual, or nation, may occasionally in war acquire by plunder from their brethren a little wealth, yet they usually lose on the whole more than they gain : on the general scale the loss is incalculable. It is not my object to examine the subject in relation to any particular nation, or war, but upon the general scale in application to all warlike nations, and all wars under the light of the gospel.

If war does destroy property, reduce individuals to beggary and impoverish nations, then it is unwise to engage in it.

4. War is unwise as it is dangerous to the liberties of men.

Liberty is the gift of God, and ought to be dear to every man, not, however, that licentious liberty which is not in subordination to his commands. Men are not independent of God ; he is their creator, preserver, and benefactor ; in his hand their breath is, and he has a right to do what he will with his own, and the

Judge of all the earth will do right. As man is not the creator and proprietor of man, he has no right to infringe on his liberty or life without express divine command, and then he acts only as the executor of God; man, therefore bears a very different relation to God from what he does to his fellow man.

The whole system of war is tyrannical and subversive of the fundamental principles of liberty; it often brings the great mass of community under the severe bondage of military despotism, so that their lives and fortunes are at the sport of a tyrant. Where martial law is proclaimed, liberty is cast down, and despotism raises her horrid ensign in its place, and fills the dungeons and scaffolds with her victims.

Soldiers in actual service are reduced to the most abject slavery, not able to command their time for a moment, and are constantly driven about like beasts by petty tyrants. In *them*, is exhibited the *ridiculous absurdity*, of men rushing into bondage and destruction to preserve or acquire their liberty and save their lives.

When the inhabitants of a country are cruelly oppressed by a despotic government, and they rise in mass to throw off the yoke, they are as often as otherwise crushed beneath the weight of the power under which they groaned, and then their sufferings are greatly increased; and if they gain their object after a long and sanguinary struggle, they actually suffer more *on the whole*, than they would have suffered, had they remained in peace. It is generally the providence of God too, to make a people who have thrown off the

yoke of their oppressor, smart more severely under the government of their own choice than what they did under the government which they destroyed. This fact ought well to be considered by every one of a revolutionary spirit.

War actually generates a spirit of anarchy and rebellion, which is destructive to liberty. When the inhabitants of a country are engaged in the peaceable employments of agriculture, manufactures, and commerce, anarchy and rebellion seldom happen. When these useful employments flourish, abundance flows in on every side, gentleness and humanity cast a smile over the land, and pleasure beams in almost every countenance; to turn the attention of a nation from these honest employments to *that of war*, is an evil of unspeakable magnitude. The great object in times of war is to rouse up what is styled the spirit of the country; which in fact is nothing but inflaming the most destructive passions against its own peace and safety. If you infuse into a nation the spirit of war for the sake of fighting a foreign enemy, you do that which is often most dangerous to its own liberties; for if you make peace with the common enemy, you do not destroy the spirit of war among your own inhabitants; pride, discontent, and revenge will generally agitate the whole body, so that anarchy and confusion will fill the land; and nothing but a despotic power can restrain it, and often absolute despotism is too feeble to withstand it; and the only remedy is again to seek a common enemy. Nations

have sometimes waged war against other nations, because there was such a spirit of war among their own inhabitants that they could not be restrained from fighting, and if they had not a common foe, they would fight one another. So when a nation once unsheaths the sword, it cannot easily return the sword again to the scabbard; but must keep it crimsoned with the blood of man, until "they who take the sword shall perish with the sword," agreeably to the denunciation of heaven.

To inflame a mild republic with the *spirit of war*, is putting all its liberties to the utmost hazard, and is an evil, that few appear to understand or appreciate. No person can calculate the greatness of the evil, to transform the citizens of a peaceful, industrious republic, into a band of furious soldiers. And yet the unhappy policy of nations is to instil into their inhabitants a martial spirit that they may appear grand, powerful, and terrific, when in fact they are kindling flames that will eventually burn them up root and branch.

In confirmation of what has been said, if we examine the history of nations, we shall find that they have generally lost their liberties in consequence of the spirit and practice of war.

Thus have republics who have boasted of their freedom, lost their liberty one after another, and that this has resulted from the very nature of war and its inseparable evils is evident from the fact, that so violent and deadly is this current of ruin, re-

publics have generally sunk down to the lowest abyss of tyranny and despotism, or have been annihilated, and their inhabitants scattered to the four winds of heaven.

What nation that has become extinct, did not first lose its liberty by war, and then hasten to its end under the dominion of those passions which war inflames?

Do nations ever enjoy so much liberty as when most free from the spirit of war? Are their liberties ever so little endangered as when this spirit is allayed and all its foreign excitements removed? Do not nations that have partially lost their civil liberties, gradually regain them in proportion as they continue long without war? Is it not a common sentiment that the liberties of a people are in danger, when war engrosses their attention? On the whole, is it not undeniable that peace is favorable to liberty, and that war is its enemy and its ruin? if so, what can be more unwise? what more opposite to every dictate of sound wisdom and policy, than the spirit and practice of war?

5. War is unwise, as it diminishes the happiness of mankind.

Happiness is the professed object which most men are striving to obtain. Alas! few, comparatively, seek it where it is alone to be found. But that happiness which flows from the benevolent spirit of the gospel, is to be prized far above rubies. It is a treasure infinitely surpassing any thing that can be found merely in riches, honors, and pleasures.

But war always diminishes the aggregate of happiness in the world. When nations wage war upon each other, all classes of their inhabitants are more or less oppressed ; they are subjected to various privations ; prosperity declines, external sources of happiness are mostly dried up ; anxiety for friends, loss of relations, loss of property, the fear of pillage, severe services, great privations, and the dread of conquest, keep them constantly distressed. They are like the troubled sea that cannot rest, whose waters cast up mire and dirt.

Those actually engaged in war generally suffer privations and hardships of the severest kind ; even the great counsellors who declare wars are often in so great anxiety and pain as to the result of their enterprises, as to be unable quietly to refresh themselves with food or sleep.

All the rejoicings occasioned by military success, are fully counterbalanced by the pain and mortification of the vanquished. And in short, all the interest and happiness resulting from war to individuals and nations, are dearly bought, and are at the expence of other individuals and nations.

It is because war has no tendency to increase but does in fact greatly diminish happiness, that it is so universally regarded and lamented as the greatest evil that visits our world. Hence fasting has generally been practised by warlike christian nations to deplore the calamity, to humble themselves before God and to supplicate his mercy in turning away the judgment.

Though fasting and deep humility before God is highly suitable for sinners, with a hearty turning away from their sins, and humble supplication for God's mercy through the mediation of Christ; yet those fasts of nations who have voluntarily engaged in war, and are determined to prosecute it, until their lusts and passions are gratified, do not appear to be such fasts as God requires.

Does it not appear absurd for nations voluntarily to engage in war, and then to proclaim a fast to humble themselves before God for its evils, while they have no desire to turn away from them, but on the contrary make it an express object to seek the divine aid in assisting them successfully to perpetuate it?

We often see contending nations all of whom can not be right on any principle, proclaiming fasts, and chaunting forth their solemn tedeums as each may occasionally be victorious. Though such clashing hymns cannot mingle in the golden censer, yet few christians seem to question the propriety of quarrelling and fighting nations each in their turn, supplicating aid in their unhallowed undertakings, and returning thanks in case of success.

Doubtless, many would consider it as solemn mockery to see two duellists before their meeting, supplicating God's blessing and protection in the hour of conflict, and then to see the victor returning thanks for his success in shedding the blood of his brother; and yet, when nations carry on the business by wholesale, (if I may be allowed the expression) it is considered a

very pious employment. The Lord has said, "And when ye spread forth your hands, I will hide mine eyes from you, yea, when ye make many prayers, I will not hear your hands are full of blood."

Penitent christians may weep and mourn with propriety for their own sins, and the sins of the nations, with a hearty desire not only to forsake their own iniquities, but that the nations may be brought to confess and forsake their sins, and turn from them to the living God.

It is true that war is a judgment in Gods providence, and it is a sin of the highest magnitude, and ought to be repented of. It is a crime so provoking to heaven that other calamities generally attend it. The famine, fire, and pestilence often attend its horrors and spread distress through a land. War with its attending evils unquestionably diminishes the aggregate of happiness in the world, and is therefore unwise.

6. *War is unwise as it does not mend but injure the morals of society.*

The strength, defence, and glory of a country, consists primarily in the good moral character of its inhabitants. The virtuous and the good are the salt that preserve it from ruin; says the Rev. Dr. Miller in his sermon on the death of Dr. Rogers, (page, 366 and 388 of the memoirs) "it is manifest from the whole tenor of his word, that God is slow to inflict heavy judgments upon a nation in which many of

his people dwell ; that he often spares it, spreads over it the protection of his providence and finally delivers it for their sake ; and of course that the presence of his beloved children, speaking after the manner of men, is a better defence than chariots and horsemen, a better defence than all the plans of *mere* politicians, than all the skill, courage, and activity of *mere* warriors." Again, " I have no doubt that it is as great and precious a truth, at this day as it ever was, that a praying people are under God the greatest security of a nation."

When the inhabitants of a country become generally profane and dissolute in their manners, slaves to dissipation and vice, it is usually God's providence soon to visit them in his wrath and let loose the instruments of his destroying vengeance ; how important, therefore, in a temporal point of view is the preservation of good morals to a nation.

But no event has so powerful a tendency to destroy the morals of a people as that of actual war. It draws the attention of the inhabitants from useful employments ; it generates curiosity, dissipation and idleness, and awakes all the furious passions of men.

War occasions a great profanation of the sabbath. Under God's providence, the sabbath has always been a great barrier against vice, and the observation of it is indispensable to good morals.

In time of war the sabbath among soldiers is often a day of parade. In the streets of the best regulated

cities, may be seen soldiers marching, flags flying, drums and fifes playing, and a rabble of children following in the train. Now all this is not only calculated to dissipate all reverential respect for the solemnities of the day among the soldiers, but is calculated to destroy the respect and observation of the day, with which the children and youth have been inspired. Add to this, flags are suspended from the windows of taverns, and grog shops, to entice in the youth by the intoxicating cup. But in the camp the sabbath is almost forgotten, and rendered a common day. Armies from professing christian nations, as often begin offensive operations on the sabbath as on any other day; and professing christians not only tolerate all *this*, but approve of it, as a work of necessity and mercy.

War occasions dishonesty. In countries where armies are raised by voluntary enlistment, all kinds of deception and art are practised by recruiting officers, and connived at by their governments, to induce the heedless youth to enlist. The honor and glory of the employment is held up to view in false colours; the importance of their bounty and wages are magnified; the lightness of the duty and opportunities for amusements and recreations are held out; and probably one half have the assurances of being non-commissioned officers, with a flattering prospect of a speedy advancement; and prospects of plunder are also held out to their cupidity. These deceptive motives are daily urged under the stimulating power of

ardent spirits, and the fascinating charms of martial music and military finery.

Many a young man who has entered the rendezvous from curiosity, or for the sake of a dram, without the least idea of joining the army, has been entrapped into intoxication, and his hand grasped to the pen to seal his fate.

Recruits after joining the army, find from experience, that most of the allurements held out to them to enlist were but a deception, and from lust and want, they often become petty thieves and plunderers to repay them for their great privations, fatigues and sufferings. ♦

War occasions drunkenness, one of the greatest evils and most destructive to morality, as a multitude of other vices necessarily follow in its train. Many a young man has entered the military ranks *temperate*, and has returned from them a *sot*. All the enticements of liquor are exhibited in the most inviting forms to youth in the streets by the recruiting-officer, to tempt them to enlist; and while those who have enrolled themselves remain at the rendezvous, they are probably every day intoxicated with the inebriating poison to soul and body, and soon the habit becomes confirmed. While in actual service, their fatigues are so great, that they greedily lay hold on the destroying liquor wherever they can find it, to exhilarate their languid frames, even if they had not before acquired an insatiable thirst; and soon this detestable evil will become so enchanting, that they will not only barter away their wages for it, but their

necessary clothing. If they survive the campaign and return to their homes, they are often the visitors of grog-shops and taverns, and by their marvellous stories attract the populace around them, who must join them in circulating the cup, and thus they spread this destroying evil all around them.

War occasions profaneness. Profaneness is an abomination in the sight of God; "for the Lord will not hold him guiltless who taketh his name in vain." Profaneness draws down the judgments of heaven, "for because of swearing the land mourneth."

That soldiers are generally considered more profane than other men, is evident, because it has become a proverb, that "such a person is as profane as a soldier, or a man of war's-man."

Young men who have been taught to revere the name of the God of their fathers, may shudder at the awful profanations that fill their ears when they first enter an army; but if destitute of grace in the heart, the sound will soon cease to offend, and they will eagerly inhale the blasphemous breath, and become champions in impiety. For want of habit they may not swear with so easy a grace as the older soldiers; they will for that reason make great exertions, and invent new oaths, which will stimulate their fellows again to exceed in daring impiety. Seldom does a soldier return from the camp without the foul mouth of profanity.

Astonishing to think that those who are most exposed to death, should be most daring in wickedness

War occasions gambling. A great proportion of the amusements of the camp are petty plays at chance, and the stake usually a drink of grog. The play is fascinating; multitudes of soldiers become established gamblers, to the extent of their ability; and often, if they return to society, spread the evil among their neighbours.

War begets a spirit of quarrelling, boxing and duelling; and no wonder that it should, for the whole business of war is nothing else but quarrelling and fighting. The soldier's ambition is to be a bully, a hero, and to be careless of his own life and the lives of others. He is, therefore, impatient in contradiction; receives an insult where none was intended, and is ready to redress the supposed injury with the valor of his own arm; for it will not do for soldiers to shrink from the contest and be cowards.

War destroys the habits of industry, and produces idleness. Industry is necessary to good morals, as well as to the wealth and happiness of a country, and every wise government will take all laudable means to encourage it.

But a large proportion of common soldiers who may return from the armies, have lost the relish and habits of manual labour, and are often found loitering about in public places, and if they engage in any kinds of labour, it is with a heavy hand, and generally to little purpose. They, therefore, make bad husbands, unhappy neighbours, and are worse than a dead weight in society. Their children are badly

educated and provided for, and trained up to demoralizing habits, which are handed down from generation to generation.

These immoralities, and many more that might be named, are not confined to soldiers in time of war, but they are diffused more or less through the whole mass of community; and war produces a general corruption in a nation, and is, therefore, unwise even in a temporal point of view. But when we consider the natural effects of these immoralities on the souls of men, all temporal advantages are in comparison annihilated. In this school of vice, millions are ripening for eternal woe. The destroying influence will spread and diffuse itself through the whole mass of society, unless the spirit of the Lord lifts up a standard against it.

The state of morals, so much depressed by the American revolution, was only raised by the blessed effusions of God's holy spirit.

If war does actually demoralize a people, then no wise person can consistently engage in it.

7. War is unwise, as it is hazarding eternal, for only the chance of defending temporal things.

Says our blessed Saviour, "For what's a man profited if he should gain the whole world and lose his own soul."

The loss of a soul infinitely exceeds all finite calculations; it is not only deprived for ever and ever of *all good*, but is plunged into misery inexpressible and ev-

erlasting. All temporal things dwindle to nothing when placed in comparison with eternal realities. The rights, liberties, and wealth of nations are of little value compared with *one* immortal soul. But astonishing to think, that millions and millions, have been put at everlasting hazard only for the *chance* of defending temporal things.

The habits and manners of a soldier's life are calculated, as we have already seen, to demoralize them, to obliterate all early serious impressions, to introduce and confirm them in the most daring wickedness and fit them for everlasting destruction. And notwithstanding God may have occasionally to display his sovereign power, snatched some soldiers from the ranks of rebellion and made them the heirs of his grace; yet no sober christian will say that the army is a likely place to promote their salvation, but on the contrary, must acknowledge that it is a dangerous place to the souls of men.

It may be assumed as an undeniable fact, that the great mass of soldiers are notoriously depraved and wicked; with few exceptions, their impiety grows more daring the longer they practice war, and when it is considered that thousands and thousands of such are hurried by war prematurely into eternity with all their sins unpardoned, what an amazing sacrifice appears only for some supposed temporal good. But when it is remembered that this infinite sacrifice is made merely for the chance of obtaining some temporal advantage, the folly of war appears in more

glaring colours, as the battle is not to the strong, but time and chance happen to all.

Those who are contending for their rights, and are least in the wrong, are about as often unsuccessful as otherwise, and then they very much increase their evils in a temporal point of view. A wise man would not engage in a law suit to recover a cent, admitting that it was his just due, if the trial put to the hazard his whole estate. But this bears no comparison with *one soul* in competition with all temporal things; and yet men professing to be *wise* not only put one soul at hazard, but millions, not for the *chance* of defending all temporal good, but often for a mere bubble, the hollow sound of honor; and many of those who are watching for souls and must give an account, instead of sounding the alarm, approve of it.

All who engage in war either in the field or otherwise practically regard *time* more than eternity, and *temporal* more than *eternal* things.

If souls are of more value than temporal things, and eternity of more consequence than time, it must be *unwise* to engage in war, and put souls to immediate hazard of everlasting ruin, and totally wrong for christians to engage in it.

3. *War is unwise as it does not answer the professed end for which it is intended.*

The professed object of war generally is to preserve liberty and produce a lasting peace. But war never did and never will preserve liberty and

produce a lasting peace, for it is a divine decree that all nations who take the sword shall perish with the sword. War is no more adapted to preserve liberty and produce a lasting peace than midnight darkness is to produce noon-day light.

The principles of war and the principles of the gospel are as unlike as heaven and hell. The principles of war are terror and force, but the principles of the gospel are mildness and persuasion. Overcome a man by the former, and you subdue only his natural power but not his spirit; overcome a man by the latter and you conquer his spirit, and render his natural power harmless. Evil can never be subdued by evil. It is returning good for evil that overcomes evil effectually; it is, therefore, alone the spirit of the gospel that can preserve liberty and produce a lasting peace; wars can never cease, until the principles and spirit of war are abolished.

Mankind have been making the experiment with war for ages, to secure liberty and a lasting peace; or rather they have ostensibly held out these objects as a cover to their lusts and passions, and what has been the result? Generally the loss of liberty, the overturning of empires, the destruction of human happiness, and the drenching of the earth with the blood of man.

In most other pursuits mankind generally gain wisdom by experience; but the experiment of war has not been undertaken to acquire wisdom; it has in fact been undertaken and perpetuated for ages to

gratify the corrupt desires of men. The worst of men have delighted in the honors of military fame, and it is what they have a strong propensity for; and how can a christian take pleasure in that employment which is the highest ambition of ungodly men? The things that are highly esteemed among men are an abomination in the sight of God.

Is it not therefore important that every one naming the name of Christ should bear open testimony against the spirit and practice of war, and exhibit the spirit and temper of the gospel before the world that lieth in wickedness, and let their lights shine before men.

But what can the men of the world think of such christians as are daily praying that wars may cease to the ends of the earth, while they have done nothing, and are doing nothing, to counteract its destructive tendency. Alas! too many are doing much by their lives and conversation to support its spirit and principles. Can unbelievers rationally suppose such prayers to be sincere? Will they not rather conclude that they are perfect mockery? What would be thought of a man daily praying that the means using for his sick child might be blessed for his recovery, when he was constantly administering to him known poison; with the same propriety do those christians pray that war may come to a final end, while they are supporting its vital principles.

It is contrary to *fact* that war is calculated to preserve liberty and secure a lasting peace; for it has

done little else but destroy liberty and peace, and make the earth groan under the weight of its terror and distress, and literally to arm mankind against each other in deadly enmity.

It is contrary to the word of God that war is calculated to promote peace on earth and good will toward men. The law that is to produce this happy event will not be emitted from the counsel of war or the spoke of a camp ; but the law shall go forth out of Zion, and the Lord shall rebuke the strong nations and they shall beat their swords into ploughshares, and their spears into pruning-hooks ; then nations shall no more lift up sword against nation, neither shall they learn the art of war any more ; then shall the earth be filled with the abundance of peace and there shall be nothing to hurt or destroy. It is reserved alone for the triumph of the gospel, to produce peace on earth and good will to men.

If war does actually provoke insult and mischief ; if it increases difficulties, destroys property and liberty ; if it diminishes happiness, injures the morals of society, hazards eternal, for only the chance of defending temporal things ; and finally does not answer the end for which it was intended, then it must be *very unwise* to engage in it ; and it must be wrong for christians to do any thing to promote it, and right to do all in their power to prevent it.

WAR IS CRIMINAL.

I come now to show that war, when judged of on the principles of the gospel, is highly criminal.

1. *Going to war is not keeping from the appearance of evil, but is running into temptation.*

I would be understood to consider every act of mankind, which is palpably contrary to the spirit and precepts of the gospel, to be criminal.

It is an express precept of the gospel, to abstain from all appearance of evil. "Watch and pray that ye enter not into temptation," is also an express command of Christ.

A person desiring not only to abstain from evil, but from the very appearance of it, will suffer wrong, rather than hazard that conduct which may involve doing wrong. He will be so guarded that if he errs at all, he will be likely to give up his right, when he might retain it without injuring others.

No person it is believed will attempt to maintain, that there is no appearance of evil in carnal warfare, or that it is not a scene of great temptation.

One great object of the gospel is to produce good morals, to subdue the irascible passions of men, and bring them into sweet subjection to the gospel of peace.

But war cannot be prosecuted without rousing the corrupt passions of mankind. In fact it is altogether

the effect of lusts and passion. In times of war, almost every measure is taken for the express purpose of inflaming the passions of men, because they are the vital springs of war, and it would not exist without them. Those who are engaged in war, both in the council and in the field, have a feverish passion, which varies as circumstances may happen to change. Those who are actually engaged in the heat of battle are usually, intoxicated with rage. Should this be denied by any one, I would appeal to the general approbation bestowed on the artist, who displays most skill in painting scenes of this kind. He who can represent the muscular powers most strongly exerted, the passions most inflamed, and the visage most distorted with rage, will gain the highest applause. The truth of the assertion, is therefore, generally admitted ; some men, perhaps, may be so much under the influence of pride, as to have the appearance of stoical indifference, when their antagonists are at some distance ; but let them meet sword in hand, and the scene is at once changed.

The temptations, for those who constitute, or those who encourage and support armies, to commit, or to connive at immorality, are too various and too multiplied to be distinctly mentioned.

Who can deny but that war is altogether a business of strife ? But, says an inspired apostle, " where envying and strife is, there is confusion and every evil work."

Now if war is a scene of confusion and strife, and every evil work, it is impossible for any one to engage in it, and avoid the appearance of evil, or be out of the way of temptation: those who are armed with deathly weapons, and thirsting for the blood of their fellow mortals, surely cannot be said to exhibit no appearance of evil. But if engaging in war is putting on the appearance of evil, and running into temptation, then it is highly criminal to engage in it.

2. *War is criminal, as it naturally inflates the pride of man.*

One of the abominable things which proceeds out of the corrupt heart of man, as represented by our Saviour, is pride. "God resisteth the proud, but giveth grace to the humble." "The Lord hates a proud look," "Every one that is proud in heart, is an abomination to the Lord." That pride is criminal, and that humility is commendable, will doubtless be admitted by all who believe the scriptures.

Pride, however, is one of the chief sources of war. It is pride that makes men glory in their strength and prowess. It is pride that hinders them from confessing their faults, and repairing the injury done to others.

Although pride is commonly condemned in the abstract, yet, it is generally commended in soldiers, and fanned up by every species of art and adulation, not only by men of the world, but too often, by those

who bear the christian name. And why is it necessary to inflame the pride of soldiers? Because it is well understood, that soldiers, without pride, are not fit for their business.

If war is a christian duty, why should not the example and precepts of Christ, instead of the example of the heroes of this world, be exhibited to those who fight, to stimulate them? Is not Christ as worthy of imitation, as the Cæsars and Alexanders of this world? He was a triumphant conqueror; he vanquished death and hell, and purchased eternal redemption for his people: but he conquered by resignation, and triumphed by his death. Here is an example worthy of the highest emulation. And why not animate soldiers by it? Only because it would unnerve their arms for war, and render them harmless to their foes.

It is so common to compliment the pride of soldiers, that, instead of considering it that abominable thing which the Lord hates, they consider it a virtue. We frequently hear gentlemen of the sword, as they are styled, in reply to the flattery bestowed upon them, frankly declare, that it is their highest ambition to obtain the praise of their fellow citizens; and of course they confess that they are seeking the praise of men, more than the praise of God. These gentlemen, however, are far less criminal than those who lavish flattery on them; for doubtless most of them are sincere, and think themselves in the way of their duty, while their profession often leads them, necessarily, from the means of knowing correctly what is duty.

While professing christians have been taught from their cradles, that the profession of arms is not merely an allowable, but a noble employment. It is easy for them to slide into the current, and go with the multitude to celebrate victories, and to eulogize heroes, without once reflecting whether or not, they are imitating their Lord and master. But is it not time for christians to examine and ascertain if war is tolerated in the gospel of peace, before they join in festivities to celebrate its bloody feats?

How would a pagan be astonished, if he had been taught the meek, lowly, and forgiving spirit and principles of the gospel, without knowing the practice of christians, to see a host of men, professing to be influenced by these blessed principles, martialled in all the pomp of military parade, threatening destruction to their fellow mortals? Would he not conclude, that either he, or they, had mistaken the genius of the gospel, or that they believed it to be but a fable?

It is a notorious fact, which requires no confirmation, that military men, decorated with finery, and clad in the glitter of arms, instead of being meek and lowly in their temper and deportment, are generally flushed with pride and haughtiness. And, indeed, what purpose do their decorations and pageantry answer, but that of swelling their vanity? Their employment is not soft and delicate. Other men who follow rough employments, wear rough clothing; but the soldier's occupation is not less rough than the butcher's, though, in the world's opinion, it is more honorable to kill men, than to kill cattle.

But if war has a natural tendency to inflame, and does inflame and increase the pride of men, it is criminal; it does that which the Lord hates, and it must be highly criminal to engage in it.

3. War necessarily infringes on the consciences of men, and therefore is criminal.

Liberty of conscience is a sacred right delegated to man by his creator, who has given no authority to man, to infringe, in the least, on the conscience of his fellow man. Though a man, by following the dictates of his conscience, may be injured by men, yet they have no authority to deprive him of the rights of conscience; to controul the conscience is alone the prerogative of God. That man has no right to violate the conscience of his fellow man, is a truth, which few, under the light of the gospel, since the days of ignorance and superstition, have ventured to call in question; but military governments, from their very nature, necessarily infringe on the consciences of men.

Though the law of God requires implicit obedience to rulers, in all things not contrary to the scriptures, they utterly forbid compliance to such commands as are inconsistent with the gospel; for we must obey God rather than man, and fear God, as well as honour the king.

But governments, whether monarchical or republican, make laws as they please, and compel obedience at the point of the sword. They declare wars, and call upon all their subjects to support them.

Offensive war, by all professing christians, is considered a violation of the laws of heaven ; but offensive war is openly prosecuted by professing christians, under the specious name of self-defence. France invaded Spain, Germany and Russia ; England invaded Holland and Denmark, and the United States invaded Canada, under the pretence of defensive war. The fact is, however, that no man can, on gospel principles, draw a line of distinction between offensive and defensive war, so as to make the former a crime, and the latter a duty, simply, because the gospel has made no such distinction. But while many christians profess to make the distinction, and to consider offensive war criminal, they ought to have the liberty to judge, when war is waged, whether it is offensive or defensive, and to give or withhold their aid accordingly ; otherwise they are not permitted the free exercise of their consciences.

But suppose this principle adopted by governments : could they prosecute war, while they left every individual in the free exercise of his conscience, to judge whether such war was offensive, or defensive, and to regulate his conduct accordingly ? Would it be possible for governments to carry on war, if they depended, for support, on the uncertain opinion of every individual ? No ; such a procedure would extinguish the vital strength of war, and lay the sword in the dust. This fact is well known, and monarchs declare war, and force their subjects to support it ; the majority in republican governments declare war, and demand, and enforce obedience from the minority.

Though the constitutions of governments may, in the most solemn manner, guarantee to citizens, the free exercise of their consciences; yet governments find it necessary practically to make an exception in relation to war, and a man may plead conscientious motives in vain, to free himself from contributing to the support of war.

I think it proper here to notice, what has appeared to me, a gross absurdity among some christians in this land. They have openly declared, that in their opinion, the late war was offensive; that it was contrary to the laws of God, and that they were opposed to it; but though they wished not to support it, because it was criminal, yet they said, if they were called on in a *constitutional way*, they would support it: thus did they publicly declare, that they would, under certain circumstances, obey man rather than God.

But soldiers actually resign up their consciences to their commanders, without reserving any right to obey only in such cases as they may judge not contrary to the laws of God. Were they at liberty to judge whether commands were morally right, or not, before they yielded obedience, it would be totally impracticable for nations to prosecute war. Ask a general if his soldiers have the privilege of determining whether his commands are right or not, and he will tell you, it is their duty only to obey.

Suppose that a general and his army are shut up in a city, in his own country, and that provisions are

failing; that an army is advancing for his relief, but cannot reach the place until all means of sustenance will be consumed; that the inhabitants cannot be let out, without admitting the besiegers; and that in this extremity, to preserve his army for the defence of his country, he orders his men to slay the inhabitants, doing this evil that good may come: but some conscientious soldiers refuse to obey a command to put the innocent to the sword for any supposed good; what must be the consequence? Their lives must answer for their disobedience; nor is this contrary to the usages of war. And christians satisfy *their consciences* upon the *false principle*, that soldiers are not accountable for their conduct, be it never so criminal, if they obey their commanders: all the blame must fall on the officers; which involves the absurdity of *obeying man rather than God*.

Thus soldiers must be metamorphosed into something besides moral and accountable beings, in order to prosecute war. And in fact they are treated generally, not as moral agents, but as a sort of machinery, to execute the worst of purposes.

The only plausible method that I can conceive of, to avoid the above conclusion is, that soldiers should not practically resign up their consciences, but when commands, which are morally wrong, are given, that they should refuse obedience, and die as martyrs, but to enter an army with such views would be to belie the very oath of obedience which they take. Besides who could execute the martyrs and be innocent,

in this way all might become martyrs, and the army be annihilated.

But if war does not admit the free exercise of conscience, on christian principles, then it is criminal for christians to become soldiers; and the principles of war must be inconsistent with the principles of christianity.

4. War is criminal, as it is opposed to patient suffering under unjust and cruel treatment.

That patient suffering under unjust and cruel treatment from mankind, is every where in the gospel, held up to view as the highest christian virtue, probably few professing christians will deny.

But notwithstanding this truth is generally admitted, there is very commonly introduced a carnal sophistical mode of reasoning, to limit, or explain away, this precious doctrine which is peculiar to the gospel and which distinguishes it from all other kinds of morality and religion on earth. It has relation, it is said, only to matters of religion, and religious persecution;—as though the gospel required mankind actually to regard a little wealth, and a few temporal things, more than all religious privileges and life itself: for by this human maxim, men may fight to defend the former, but not the latter. And this maxim is built on the supposition, that christians are not bound strictly on gospel precepts in relation to temporal things, but only in relation to spiritual things. Hence it is said, that the Martyrs conducted nobly in

refusing to fight for the privilege of worshipping the true God; but if christians now refuse to fight to defend their money, and their political freedom, they conduct dastardly, and violate the first principles of nature. Thus are temporal, regarded more than spiritual and everlasting things.

The precepts of the gospel, however, unequivocally forbid returning evil for evil, and enjoin patient sufferings under injurious and cruel treatment. A few instances shall be quoted. "Now we exhort you brethren, warn them that are unruly, comfort the feeble minded, support the weak, *be patient towards all men*. See that none render evil for evil to any man, but ever follow that which is good, both among yourselves and unto all men. If when ye do well and suffer for it ye take it patiently, this is acceptable with God." The apostle James in his solemn denunciation against oppressors, says, "ye have condemned and killed the just, and he doth not resist you." He then immediately exhorts the christians saying; "be patient therefore brethren unto the coming of the Lord." "Finally, be ye all of one mind, having compassion one for another, love as brethren, be pitiful, be courteous, not rendering evil for evil, railing for railing, but contrariwise blessing, knowing that ye are thereunto called that ye should inherit a blessing." "For the eyes of the Lord are over the righteous, and his ears are open to their prayers; but the face of the Lord is against them that do evil. And who is he that will harm you, if ye be followers of that which is good."

A patient, forbearing, suffering-disposition, is peculiar to the lamb-like temper of the gospel, and is wholly opposed to the bold, contending, daring spirit of the world, which leads mankind into quarrelling and fighting.

It is generally admitted, I believe, that it is the duty of christians partially to suffer the loss of all temporal things, and even life itself, rather than wilfully violate any of God's commands. If then it is the duty of a christian patiently to suffer death rather than bear false witness against his neighbour, be he friend or foe, it is not equally his duty patiently to suffer death rather than kill his neighbour, whether friend or foe? Not merely taking away the life of our neighbour is forbidden, but every exercise of heart and hand which may have a natural tendency to injure him. But which is the greatest evil telling a lie, or killing a man? By human maxims you may do the latter to save your life but not the former; though the former might injure no one but yourself, while the latter, besides injuring yourself, might send your neighbour to eternal destruction.

The spirit of martyrdom is the true spirit of christianity. Christ himself meekly and submissively died by the hands of his enemies, and instead of resistance even by words, he prayed; "Father forgive them, for they know not what they do."

Stephen when expiring under a shower of stones from his infuriate murderers, prayed, "Lord, lay not this sin to their charge." St. Paul testified that he

was not only ready to be bound, but to die for the Lord Jesus.

The early Martyrs resigned up their lives with patient submission, as witnesses for Jesus;—and this at a time, when Sir Henry Moncrief Wellwood, in his sermons, page 335, says, “Tertullian has told us that christians were even then sufficiently numerous to have defended themselves against the persecutions, excited against them by the heathens, if their religion had permitted them to have recourse to the sword.”

The spirit of martyrdom is the crowning test of christianity. The Martyr takes joyfully the spoiling of his goods, and counts not his life dear to himself.

But how diverse is the spirit of war, from the spirit of martyrdom! The former is bold and vindictive; ready to defend property and honor at the hazard of life; ready to shed the blood of an enemy. The latter is meek and submissive, ready to resign property and life rather than injure even an enemy. Surely patient submission under cruel and unjust treatment is not only the highest christian virtue, but the most extreme contrast to the spirit of war.

Now if it is a duty required by the gospel, not to return evil for evil, but to overcome evil with good, to suffer injustice, and to receive injury with a mild, patient, and forgiving disposition, not only in words but in actions, then all kinds of carnal contention and warfare are criminal, and totally repugnant to the gospel, whether engaged in by individuals or by communities.

Can it be right for christians to attempt to defend with hostile weapons, the things which they profess but little to regard? They profess to have their treasure, not in this world, but in heaven above, which is beyond the reach of earthly invaders, so that it is not in the power of earth or hell to take away their dearest interests.

There may be a propriety in the men of the world exclaiming that their dearest rights are invaded, when their property and political interests are infringed upon. But it is a shame for christians to make this exclamation while they profess to believe that their dearest interest, is in the hand of omnipotence, and that the Lord God of Hosts is their defence.

Whoever, without divine command, dares to lift his hand with a deathly weapon, against the life of his fellow man, for any supposed injury, denies the christian character in the very act, and relies on his own arm, instead of relying on God for defence.

5. War is criminal, as it is not doing to others, as we should wish them to do to us.

Says our blessed Saviour, "all things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets." Now if we wish men to be kind and forbearing to us, we must be kind and forbearing to them. If we wish them to return love for hatred, and good for evil, then we must return love for hatred, and good for evil. If we wish not to be injured by men, then we

must not injure them; if we wish not to be killed, then we must not kill.

But what is the practical language of war? Does the man who is fighting his fellow man, and exerting all his strength to overcome him, really wish to be overcome himself, and to be treated as he is striving to treat his enemy? Can it be believed that England, in the late war, wished France to do to her, what she endeavored to do to France; or that the latter really desired in return, what she endeavoured to inflict on England? If not, both violated this express precept of Christ.

None can say, consistently with the principles of the gospel, that they wish to be killed by their enemies; therefore, none can consistently with those principles, kill their enemies. But professing christians do kill their enemies; and notwithstanding all they may say to the contrary, their actions speak louder than their words: it is folly for a man to say he does not wish to do a thing, while he is voluntarily exerting all his powers to accomplish it.

But if the act of war, does violate this express precept of Christ, then it must be exceedingly criminal to engage in it.

6. War is not a system of mercy, and is therefore criminal.

Mercy is the grand characteristic of the gospel, and the practice of mercy is the indispensable duty of man. "Be ye merciful, as your father also is

merciful, for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. Blessed are the merciful, for they shall obtain mercy, for he shall have judgment without mercy, that hath showed no mercy."

Mercy is that disposition which inclines us to relieve distress, to forgive injuries, and to promote the best good of those who are ill deserving.

Mercy in us towards our enemies, implies seeking and pursuing their best good, for time and eternity. It is sinful to exercise any affection towards enemies, short of that benevolence or mercy, which involves the advancement of their best good; and christians may not suspend this disposition, or do evil, that any supposed good may come, for no law can be of higher authority than the express precepts of Christ, which requires this disposition towards enemies, and of course no other consideration can be paramount to this.

It is surely too grossly absurd, for any to pretend that destroying the property and lives of enemies, is treating them mercifully, or pursuing their best good for time and eternity. Nor can any so impose upon their imaginations, as to think that injuring mankind, is treating them with benevolence or mercy.

But the direct object of war is injury to enemies; and the conduct of soldiers generally speaks a language not easily to be misunderstood. Though soldiers are not always as bad as they might be, their tender mercies are often but cruelty. When they storm a

fortified place, and do not put all the captives to the sword, they are complimented for exercising mercy, merely because they were not so cruel as they might have been.

But shall a highway robber be called an honest man, because he takes but half the money of him whom he robs? Is it an act of mercy, when a man encroaches on your property, to take away his life? Do nations exercise mercy towards each other, when they enter into bloody wars, in consequence of a dispute which shall govern a small portion of territory? Or does a nation show mercy to another that has actually invaded its rights, by falling upon the aggressor and doing all the injury in its power. This surely is not forgiving injuries. And when two contending armies come in contact, and rush on each other with all the frightful engines of death, and cut each other to pieces, they do not appear to me as merciful, kind and tender hearted, forgiving one another in love, even as God for Christ's sake forgives his children. Yet this is the rule by which they should act, and by which they will at last be judged.

But the whole system of war is opposed to mercy, and is therefore altogether unlike the spirit of the gospel, and must be criminal.

7. War is criminal, as the practice of it is inconsistent with forgiving trespasses as we wish to be forgiven by the final Judge.

Our Saviour says, "If ye forgive men their trespasses, your heavenly Father will also forgive you; but if ye forgive not men their trespasses, neither will your heavenly Father forgive your trespasses." "Forgive and ye shall be forgiven."

Here it is evident, that the everlasting salvation of men, depends on their exercising forgiveness towards their enemies; for if they forgive not, they will not be forgiven of God; and with what measure they mete to others, it will be measured to them again.

To forgive, is to pass by an offence, treating the offender, not according to his desert, but as though he had done nothing amiss.

But do the principles of war lead individuals, or nations, to pass by offences, and to treat offenders as if they were innocent? Do they not, on the contrary, require justice, and exact the very last mite? Has it the aspect of forgiveness for us, when an enemy trespasses on our rights, to arm with weapons of slaughter, and meet him on the field of battle? Who, while piercing the heart of his enemy with a sword, can consistently utter this prayer: "Father forgive my trespasses, as I have forgiven the trespasses of this my enemy? But this, in reference to this subject, is the only prayer the gospel warrants him to make. And professing christian nations, while at war, and bathing their swords in each other's blood

to redress mutual trespasses, are daily in their public litanies, offering this prayer. But is it not obvious, that, either their prayers are perfect mockery, or they desire not to be forgiven, but to be punished to the extent of their deserts?

If individuals or nations desire that God would forgive their trespasses, then they must not only pray for it, but actually exercise forgiveness towards those who trespass against them: and then they may beat their useless swords into plough-shares, and their spears into pruning-hooks, and learn war no more.

But it must be very criminal to engage in war, or to tolerate it in any way, if it is inconsistent with the forgiveness of injuries, as we hope to be forgiven, and in this respect violates the precepts of the gospel.

8. *War is not manifesting love to enemies, and returning good for evil.*

Returning good for evil, and manifesting benevolence to enemies, is, perhaps, the most elevated and noble part of christian practice; the inculcation of which in the gospel, exalts christianity far above any other form of religion, and proves it to be not only divine, but efficacious to subdue the turbulent and corrupt passions of men: and for these reasons, this part of duty ought to be zealously advocated, and diligently performed by every one who bears the christian name.

The ablest writers who have defended the divine origin of the scriptures, against infidels, have urged

this topic as constituting conclusive evidence in their favour; and unbelievers, instead of attempting to meet the argument fairly, have urged the inconsistency of christians in acting contrary to so conspicuous a rule of duty; and such is, and ever has been the most powerful weapon that infidels can wield against christianity. But it is the will of God, that by well-doing, we should put to silence the ignorance of foolish men. Let christians act in strict conformity to this part of christian practice, and they will wrest from the infidel's hand his strongest weapon.

That exercising benevolence towards enemies and returning good for evil, is inculcated as one of the most important doctrines of the gospel, is evident, as well from the whole tenor of the New Testament, as from the express commands of the Son of God. "I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you and persecute you, that ye may be the children of your father in heaven. If thine enemy hunger feed him, if he thirst give him drink, for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good."

Such are some of the divine precepts on this subject: so different, however, are the laws of war among christian nations, that rendering comfort or relief to enemies, is considered high treason; and they punish with death, the very act which God rewards with eternal life!

The common sense of every man revolts from the idea that resisting an enemy by war, is returning good for evil. Who would receive the thrust of a sword as an act of kindness? Was it ever considered that killing a man was doing good to him? Has not death always been considered the greatest evil which could be returned for capital crimes? But the principles of war not only allow enemies to return evil for evil, by killing one another, but secure the highest praise to him who kills the most. It is often said of those who distinguish themselves in butchering their fellow men, that they cover themselves with glory!

Nations, when they go to war, do not so much as pretend to be actuated by love to their enemies; they do not hesitate to declare, in the face of heaven, that their object is to *avenge* their wrongs. But says an inspired apostle; "dearly beloved *avenge* not yourselves, but give place unto wrath; for it is written, *vengeance is mine, I will repay*, said the Lord."

It is not very surprising that savage pagans should glory in revenge; but that those should do so, who have the Bible in their hands, and profess to take it as the rule of their faith and practice, is truly astonishing. Still more astonishing is it, that some ministers of the gospel, not only connive at, but approve of the spirit and practice of revenge by war.

But though the whole tenor of the gospel absolutely enjoins returning good for evil, and blessing for cursing, yet the open and avowed principles of war are to return evil for evil, violence for violence.

Now if the principles of war are so directly opposed to the principles of the gospel; if the practice of war, is so perfectly contrary to christian practice, then it must be very criminal for christians not to bear open testimony against war, and much more criminal to do any thing to promote it.

9, *War is criminal, because it is actually rendering evil for evil.*

It is a fact which can neither be disguised nor controverted, that the whole trade of war, is returning evil for evil; this is a fundamental principle in the system of self-defence. Therefore, every exertion, in the power of contending nations is made, to inflict mutual injury, not merely upon persons in public employment, and upon public property, but indiscriminately upon all persons and property. Hence it is an established rule, of what is styled civilized warfare, that if one party takes a person suspected of being a spy, they put him to death; which act is retaliated by the other the first opportunity. If one party storms a fortified place, and puts the garrison, or the inhabitants to the sword, the other, in their defence, must retaliate the same thing; and if possible, to a greater degree. If one side executes a number of captives, for some alleged extraordinary act, the other, on the principles of self-defence, may execute double the number; the first may then, on the same principles, double this number, and so they may pro-

ceed to return evil for evil, till one or the other yields.

The principles of self-defence require not merely an eye for an eye, and a tooth for a tooth, but for one eye two eyes, for one tooth two teeth, they require the retaliation of an injury to a double degree;—otherwise, there would be no balance in favour of the defensive side. But as both parties must always be on the *defence*, both must of course retaliate to a double degree; thus war is aggravated and inflamed and its criminality raised to the highest pitch.

The doctrine of retaliation is not only openly avowed, and practiced, by professing christian nations, but is sometimes defended, before national councils, by professing christians of high standing in churches. O! tell it not in Gath! publish it not in the streets of Askelon! lest the daughters of the uncircumcised triumph!

That the retaliation of injury of whatever kind it may be, and to whomsoever it may be offered, is most absolutely and unequivocally forbidden, by the whole spirit of the gospel dispensation, as well as by its positive precepts, surely can never be fairly controverted.

Says the great author and finisher of our faith, “ye have heard that it hath been said, an eye for an eye, and a tooth for a tooth, but I say unto you that ye *resist not evil*; but whosoever shall smite thee on the right cheek, turn to him the other also.” Whether

the literal import of these words be contended for or not, they cannot fairly be construed as teaching any thing short of a positive and unconditional prohibition of the retaliation of injury. Had our Lord added to these words the maxim of the world. "If any man assaults you with deathly weapons, you may repel him with deathly weapons," it would have directly contradicted the spirit of this command, and made his sayings like a house divided against itself.

The apostles largely insist upon this doctrine of their divine master, thus; "Recompence to no man evil for evil. Be ye all of one mind, not rendering evil for evil, or railing for railing. See that none render evil for evil to any man." These comprehensive passages make no conditions or limitations, and are therefore applicable to all men, and binding upon all, in all situations and circumstances under the light of the gospel. But had they added, if any man injures you, you may return him an injury and repel violence with violence, it would have been most palpably absurd, and the precepts of the gospel would have been truly what infidels have asserted they are, a series of gross contradictions.

But I repeat, that the open and avowed principles of war, even among christian nations, are those of returning evil for evil. Surely nations neither aim, nor pretend to aim, at the best good of their enemies; but on the contrary their real and professed object, in the sight of God and man, is to do them, while at war, all the injury in their power. What means that

language which conveys instructions to those who command ships of war, to *sink*, *burn*, and *destroy*, if it does not mean evil to enemies? Why do nations encourage the cupidity of men by licencing and letting loose swarms of picaroons on their enemies, if it is not to inflict evil on them? But all this is sanctioned under the notion of self-defence; and as though it were a light thing for men thus publicly to trample on the laws of the gospel, they lift up their daring hands to heaven and supplicate God's help to assist them in violating his own commands! No apology can be made for such proceedings, until it is shown that war is not returning evil for evil.

But what is it to return evil for evil?

When one man is injured by another, and returns injury, he returns evil for evil, and violates those precepts of the gospel which have been quoted; when one association of men is injured by another association and the injured returns an injury, evil is returned for evil, and those precepts are violated. When one nation infringes on the rights of another, and they in return, infringe on the aggressor's rights, they return evil for evil, and violate those precepts; when one nation declares war against another, and is repelled by war, evil is returned for evil, and those precepts are violated.

But these things are constantly practiced, without a blush, or a question as to their propriety; and God is supplicated to aid in the business.

To what a state has sin reduced our world ! Is not the church covered with darkness, and the people with gross darkness ? A man may now engage in war with his fellow man, and openly return evil for evil, and still remain in respectable standing in most of the churches, being at the same time highly applauded and caressed by the world lying in wickedness !

But if we are here to be directed, and at last to be judged by the gospel, no man can return evil for evil, in war or otherwise, without aggravated guilt.

10. *War is criminal, as it is actually doing evil that good may come :* and this is the best apology that can be made for it.

That it is an evil to spread distress, desolation and misery through a land, and to stain it with the blood of men, probably none will deny. War, with its attending horrors, is considered by all, even those who advocate and prosecute it, to be the greatest evil that ever befalls this wicked, bleeding, suffering world.

Though men go to war, primarily, to gratify their corrupt passions, for they can never propose the attainment of any good, by war, which shall be commensurate with the natural and moral evils that will be occasioned by the acquisition ; yet the prospect of attaining some supposed good must be held out as a lure to the multitude, and a means of self-justification.

Usually the object of war is pompously represented to be, to preserve liberty, to produce honorable and lasting peace, and promote the happiness of mankind; to accomplish which, liberty, property, and honour, *that honour* which comes from men, must be defended; though war is the very thing that generally destroys liberty, property, and happiness, and prevents lasting peace. Such is the good proposed to be attained by the certain and overwhelming evil of war.

But no maxim is more corrupt, more false in its nature, or more ruinous in its results, than that which tolerates doing evil that good may come. Nor can any defend this maxim, without taking the part of infidels and atheists, to whom it appropriately belongs, and with whose principles and practice alone it is consistent.

The apostle Paul reprobates this maxim in the severest terms, and he considered it the greatest scandal of christian character to be accused of approving it: "as we be slanderously reported," says he, "and as some affirm that we say, let us do evil that good may come; whose damnation is just."

Now if war is in fact an evil, and it is prosecuted with a view to attain some good, then going to war is doing evil that good may come; it is therefore doing that which scandalizes christian character; that which is wholly irreconcilable with the principles of the gospel, and which it is highly criminal for any man or nation to do.

11. *War is not imitating the example of the Son of God, and is therefore criminal.*

The example of the Son of God is the only perfect model of moral excellence; and his moral conduct, so far as he acted as man, remains a perfect example for christians.

But did he appear in this world as a great military character, wearing a sword of steel, clothed with military finery, and surrounded by glittering soldiers, marching in the pomp and parade of a warrior? No; he was the meek and lowly Jesus, despised and rejected of men. He was King of kings, and Lord of lords; but his kingdom was not of this world, had his kingdom been of this world, then would he have appeared as an earthly conqueror, and his servants would have been warriors.

Though a prince, he was the prince of peace. At his advent, the angels sang "Glory to God in the highest, on earth peace, good will to men." "He came not to destroy men's lives, but to save them. He was the Lamb of God, meek and lowly. He followed peace with all men; he returned good for evil, and blessing for cursing, and when he was reviled he reviled not again." Finally, "he was brought as a Lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth." That he did this as a necessary part of his mediatorial work need not be denied; but that he intended it also as an example to his followers, is fully confirmed by an inspired apostle, who says, "if when ye do well and suffer for it, ye take it patiently, this is ac-

ceptable with God; for hereunto were ye called : because Christ also suffered for us, leaving us an example that ye should follow his steps : who did no sin, neither was guile found in his mouth ; who when he was reviled, reviled not again ; when he suffered, he threatened not, but committed himself to him who judgeth righteously."

Christ taught his disciples the doctrines of peace, and commanded them to take up the cross and follow him ; to live in peace, and to follow peace with all men : his last gift to them was peace.

He said to them, when about to send them into the world, " behold I send you forth as lambs among wolves ;" thus teaching them what treatment they might expect, and what character they must maintain among wicked men.

The nature of lambs and wolves, is too well known for any one to mistake this figurative representation.

Wolves are fierce, bloody, and ravenous ; naturally clad with carnivorous armour, with which they pursue and destroy ; but, lambs are mild, inoffensive, unresisting ; having no means of relief but by flight. Now if a host of professing christian warriors, martialled under the ensign of a preying eagle, or a prowling lion, cloathed in all the splendor of deathly armour, and rushing forward to destroy their fellow creatures, are in figurative language but *lambs*, I confess I am at a loss to look for the *wolves* ? Do these war christians appear mild as lambs, and harmless as

doves, kind and tender hearted, doing good to all, to friends and foes, as they have opportunity? Can fighting be living peaceably with all men? Is it returning good for evil, and overcoming evil with good? If not, it is not imitating the example of Christ.

If christians were like Christ, their warfare would not be carnal, but spiritual, corresponding with the armour which he has provided. They would conquer by faith, and overcome by the blood of the Lamb, not counting their lives dear to themselves.

On the whole, if war is not avoiding the appearance of evil, but is running into temptation; if it inflates the pride of men; if it infringes on the rights of conscience; if it is not forgiving trespasses as we wish to be forgiven; if it is not patient suffering under unjust and cruel treatment; if it is not doing to others as we wish to be done by; if it is not manifesting love to enemies, and returning good for evil; if it is rendering evil for evil; if it is doing evil that good may come; and if it is inconsistent with the example of Christ, then it is altogether contrary to the spirit and precepts of the gospel, and is highly criminal; and christians cannot engage in it, or approve of it, without incurring the displeasure of heaven.

In view of the subject, if what has been said is in substance correct, and of this I desire the reader conscientiously to judge: then the criminality of war,

and its inconsistency with the gospel are undeniable.

It is admitted by all that war cannot exist without criminality somewhere, and generally, where quarrelling and strife are, there is blame on both sides. And how it is that many christians, who manifest a laudable zeal to expose and counteract vice and wickedness in various other forms, are silent on the subject of war, silent as to those parts, or practices of war which are manifestly and indisputably criminal, is to me mysterious. There has been a noble and persevering opposition against the inhuman and cruel practice of the slave trade ; and by the blessing of God, the efforts against it have been successful, probably, for the time, beyond the most sanguine expectations. When the lawfulness of this practice was first called in question, it was violently defended, as well by professing christians, as by others. Comparatively few christians, fifty years ago, doubted the propriety of buying and holding slaves ; but now a man advocating the slave trade, could hardly hold in this vicinity, a charitable standing in any of the churches. But whence has arisen so great a revolution in the minds of the mass of professing christians on this subject ? It has happened, not because the spirit or precepts of the gospel have changed, but because they are better understood.

Christians, who have been early educated to believe that a doctrine is correct, and who cherish a respect for the instructions of their parents and teachers, sel-

dom enquire for themselves, after arriving at years of maturity, unless something special calls up their attention; and then they are too apt to defend the doctrine they have imbibed, before they examine it, and to exert themselves only to find evidence in its favour. Thus error is perpetuated from generation to generation, until God in his providence raises up some to bear open testimony against it; and as it becomes a subject of controversy, one after another gains light, and truth is at length disclosed and established. Hence it is the solemn duty of every one, however feeble his powers, to bear open testimony against whatever error prevails, for God is able from small means, to produce great effects.

There is at present in many of our churches a noble standard lifted up against the abominable sin of intemperance, the greatest evil, perhaps, war excepted, in the land, and this destructive vice has already received a check, from which it will never recover, unless christians relax their exertions. But if war is a greater evil than drunkenness, how can christians remain silent respecting it, and be innocent?

Public teachers consider it to be their duty boldly and openly to oppose vice. From the press and from the pulpit, they denounce theft, profaneness, sabbath breaking, and intemperance; but war is a greater evil than all these, for these and many other evils follow in its train.

Most christians believe that in the millennial day all weapons of war will be converted into harmless

utensils of use, that wars will cease to the ends of the earth, and that the benign spirit of peace will cover the earth as the waters do the seas. But there will be then no new gospel, no new doctrines of peace; the same blessed gospel which we enjoy, will produce "peace on earth, and good will to men." And is it not the duty of every christian now, to exhibit the same spirit and temper which will be then manifested? If so, let every one 'follow the things that make for peace,' and the God of peace shall bless them.

OBJECTIONS ANSWERED.

As was proposed, a number of objections to the general sentiments that have been advocated, shall be stated and answered.

Objection first. Shall we stand still and suffer an assassin to enter our houses without resistance, and let him murder ourselves and families?

Answer. I begin with this, because it is generally the first objection that is made to the doctrine of peace by all persons, high and low, learned and unlearned; notwithstanding it is an objection derived from a fear of consequences, and not from a conviction of duty, and might with the same propriety have been made to the Martyrs, who, for conscience sake, refused to repel their murderers with carnal weapons, as to christians, who, for conscience sake, refuse, at this day, to resist evil. No christian will pretend but that defence with carnal weapons is criminal, if the gospel really forbids it, let the consequences of non-resistance be what they may, as the requisitions of the gospel are the rule of duty; so that the objection above stated, arises altogether from an apprehension of consequences, rather than from regard to duty.

Every candid person must admit that this objection is of no force, until the question, whether the gospel *does* or does *not* prohibit resistance with deathly weapons, is first settled; it might, therefore, justly be dismissed without further remark; but as mankind

are often more influenced by supposed consequences, than by considerations of duty, and as the objection is very popular, it may deserve a more particular reply.

In the first place, I would observe, that the supposition of the objector relates to a very extreme case ; a case which has very rarely, if ever, occurred to christians holding to non-resistance with deathly weapons ; and it bears little or no resemblance to the general principles or practices of war which are openly advocated and promoted by professing christians. Should an event, like that supposed in the objection, take place, it would be a moment of surprise and agitation, in which few could act collectedly from principle ; what was done would probably be done in perturbation of mind. But war between nations is a business of calculation and debate, affording so much time for reflection, that men need not act from sudden and violent impulse, but may act from fixed principle ; in this respect, therefore, war is a very different thing from what is involved in the objection, which does not in the least affect the principles, or practice of systematic warfare. It is not uncommon to hear persons who are hopefully pious, when pressed by the example and the precepts of Christ, against war, acknowledge that most of the wars which have existed since the gospel dispensation, cannot be justified on christian principles ; yet these very persons are never heard to disapprove of the common principles of war, or to counteract them by their lives and

conversation before a wicked world; but on the contrary, they will often eulogize heroes, join in the celebration of victories, and take as deep an interest in the result of battles, as the warriors of this world; and if their conduct is called in question, they will attempt to justify it, by pleading the necessity of self-defence, and immediately introduce the above objection, which is by no means parallel with the general principles and practices of all wars.

The truth is, war is a very popular thing among mankind, because it is so congenial to their natural dispositions, and however gravely some men may, at times, profess to deplore its calamity and wickedness, it is too evident that they take a secret pleasure in the approbation of the multitude, and in the fascinating glory of arms; and we have reason to believe that this objection is often made merely to ward off the arrows of conviction, which would otherwise pierce their consciences.

The objection, however, wholly overlooks the providence and promise of God. Assassins do not stroll out of the circle of God's providence. Not only is their breath in his hand, but the weapon they hold, is under his controul. Besides, God's children are dear to him, and he shields them by his protecting care, not suffering any event to befall them, except such as shall be for his glory and their good; whoever touches them, touches the apple of his eye. He has promised to be a very present help to them in every time of need, and to deliver them that trust in

him, out of all their trouble. He will make even their enemies to be at peace with them; “for the eyes of the Lord are over the righteous, and his ears are open to their prayers, but the face of the Lord is against them that do evil; and who is he that will harm you if ye be followers of that which is good? But if ye suffer for righteousness sake, happy are ye, and be not afraid of their terror, neither be troubled.” If God be *thus* for his children, who can be against them? Is not the arm of the Lord powerful to save, and a better defence to all who trust in him, than swords and guns? Whoever found him unfaithful to his promises, or feeble to save? Are not the hosts of heaven at his command? Are not his angels swift to do his will? “Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?” “The angel of the Lord encampeth round about them that fear him, and delivereth them.” If the Lord is on their side, christians have no cause to fear what man can do unto them. Says the blessed Saviour, “whosoever will save his life shall lose it, and whosoever shall lose his life for my sake, shall find it.”

If consequences are rightly examined, they may prove to be of more importance than at first supposed. If the gospel does forbid resistance with deathly weapons, then he who saves his temporal life by killing his enemy, may lose his eternal life; while he who loses his life for Christ's sake, is sure of everlasting life. Thus the christian, if he is killed, goes to heaven, but the assassin if he is killed, goes to hell, and

the soul of the slayer is in danger of following. Whoever kills another to prevent being killed himself, does it on presumption; for, whatever may be the appearances, God only can know whether one man will assassinate another, before the event has taken place. Men, however, seem to think little of killing or being killed by fighting, whether in single combat, or on the field of general battle, though they shudder at the idea of being put to death by an assassin, unless they can inflict, or attempt to inflict on him the same evil!

But the objection is usually made on the supposition, that the doctrine in question, requires christians to stand still, and rather court the dagger, than otherwise. This is an unfair statement, for it would be presumption to stand still, when there was a chance of escape. Besides the christian must act on the defensive, not with carnal, but with spiritual weapons, which are more powerful, when exercised in faith, than swords or spears.

Probably no instance can be found, of robbers murdering such as conscientiously held to non-resistance; it is resistance that provokes violence: forbearance and good-will, repress it. But if instances of this kind may be found, it is no evidence against the doctrine in question, any more than against the principles of the Martyrs. God may, for wise reasons, call away some of his children, by the hands of murderers; if so, instead of losing, they save their lives.

Objection second. Self-defence, and if necessary, with deathly weapons, is the first law of nature: all

the animal creation are armed with means of defence, and the principles of the gospel are not contrary to the principles of nature; therefore self-defence is not inconsistent with christianity.

Answer. It is admitted that the laws of the gospel are not contrary to the primitive laws of nature; but it is by no means granted that they are consistent with the laws of corrupt nature. In consequence of the revolt of man, the earth was cursed for his sake. It appears probable that before the fall of man, animals were harmless and docile; and it is not improbable that when the curse shall be removed, when the earth shall be filled with righteousness and peace, the lion and the lamb may literally lie down together. At present indeed, the dove, the lamb, and some other animals, have no means of defence, unless flight be considered such. And while warriors are figuratively represented by ferocious beasts, real christians are represented by lambs and doves. So far as nature is made to speak fairly on the subject, it speaks in favour of the doctrine which has been advocated.

But corrupt nature strongly dictates many things quite contrary to the precepts of the gospel; and no doctrine will be given up more reluctantly, by corrupt nature, than that of the lawfulness of war, because no doctrine is more congenial with the depraved feelings and propensities of unsanctified men, for their "feet are swift to shed blood; destruction and misery are in their ways, and the way of peace have they not known; there is no fear of God before their eyes."

Objection third. The precepts of the gospel are consistent with the moral law, or the eternal nature of things, which is for ever the standard of right and wrong to all moral beings in the universe; and war has been prosecuted consistently with this rule of right and wrong, therefore war cannot be contrary to the precepts of the gospel.

Answer. This is an objection founded on an undefinable something, aside from divine precept; yet as some terms in it have been much used, in polemic divinity, by men of eminent talents and piety, whose praise is in the churches, I think it neither proper nor modest to dissent from so high authority, without offering some reasons: I shall therefore make a few general observations on what is called the moral law, the eternal rule of right and wrong, or the nature of things; all of which phrases, I believe, have been occasionally used, by eminent writers, as conveying the same ideas.

I cannot agree with such as suppose that a moral law, or nature of things, exists independently of the will of God, and is the common law of God and man. It appears to me as inconsistent to suppose a law to exist without a law-giver, as to suppose a world to exist without a creator. If God is the only eternal and independent Being in the universe, and if all things are the work of his power and goodness, then the supposition that an eternal law exists independently of him, appears to me to be absurd; as on this supposition there exists a law without a law-giver, and an

effect without a cause. If God is not the author of all things, then there must be more than one eternal cause of things.

To suppose that the reason and fitness of things, independently of the will of God, either in his works, his providence, or word, can be a rule of man's duty, appears to me as inconsistent, as to suppose that men might institute divine worship, from such fitness of things, independently of the existence of God : for the will of God to man, seems as necessary to lay a foundation of moral obligation, and to direct man's obedience, as the existence of God is necessary, to lay a foundation of religious worship. Should it be asked whether the laws of God are not founded on the eternal nature and fitness of things ? I would answer, that such a supposition appears to me no more reasonable, than to suppose that his *power* is founded on the eternal *capacity of things* ; for the capacity of things has just as much reality and eternity in it, to found the omnipotence of God upon, as the reason and nature of things have, to found his infinite wisdom, or justice upon.

I therefore dissent from all standards of moral obligation which are supposed to exist aside from, and independently of the divine will, and fully agree with the Assembly's shorter catechism, in the answer to this question : " What is the duty which God requires of man ? Answer, the duty which God requires of man is obedience to his revealed will." Should it however be said, that things do exist aside from the

divine will, that it does not depend on the divine will, but on the nature of things, that two and two make four, or that a thing cannot be in motion and at rest at the same time ; it is by no means admitted that this order or constitution of things exists independently of God, but it is believed to be as much the effect of his power and goodness, as any thing else. And if God is not the author of all the laws both in the natural and moral world, it may reasonably be enquired, who is ?

If God is the moral governor of the world, then all his laws over men, as moral beings, must be moral laws ; and to make a distinction between the laws designed to regulate the moral conduct of men, and to call some of them moral, and others by different names, seems to me not necessary, while I find no such distinction in the scriptures. Because some of God's laws were intended to be temporary, under certain circumstances, they were no less of a moral nature on that account, neither was it any less criminal to violate them.

As created things are in some respects constantly changing, and as the relations of things are often varied ; so a law may be relatively right at one time, and relatively wrong at another. But as man is frail and short sighted, and is incapable of seeing the end from the beginning, he is totally unable of himself to judge what is and what is not right, all things considered : hence the necessity of a revelation from God to direct his steps.

That there is a fitness of things, and a standard of moral right and wrong, cannot be denied; but instead of being founded in a supposed nature of things independent of God, it originates in the very nature and perfections of God himself, and can never be known by man, any farther than the nature and perfections of God are known. A standard of right and wrong independent of God, whether by the name of moral law, or nature of things, is what never has been, and never can be intelligibly defined; it is like a form without dimensions, like a foundation resting on nothing. It is therefore, in my opinion, as extravagant to talk of an eternal nature of things, without reference to the laws of God, as it would be to talk of an eternal wisdom, or an eternal omnipotence, independent of the existence of God.

But if the statement of the objector is meant only to imply a rule of right and wrong emanating from the nature and perfections of God, and coincident with his laws, then, admitting the propriety of the terms *moral law, nature of things &c.* the objection if it proves any thing, may prove quite too much for its advocates; for under certain circumstances it has been consistent with this rule of moral right and wrong, utterly to exterminate nations, to destroy men, women, and children, and shew them no mercy.

Besides, the whole force of the objection rests on the supposition, that no laws which have existed, and which were not contrary to the moral law, can be abrogated under the christian dispensation, or be

inconsistent with the precepts of the gospel. It hence follows that whatever has been morally right and lawful for men to do, must forever remain right and lawful to be done. This is a necessary result from the premises; but no christian can consistently subscribe to this; the premises must therefore be unsound, and the objection of no force.

If literal sacrifices, slavery, and many other practices, which are totally abolished under the christian dispensation, were not contrary to the moral law under the Old Testament economy, why may not the same be true of war? Why may not the gospel forbid war, as consistently as it can forbid slavery?

Objection fourth. The nature of religion and morality under the ancient dispensation, was the same as under the new: love to God and man was the substance of the law and the Prophets; and though truth under the former, was inculcated more by types and ceremonies, yet the essence of religion was the same under that, as under the present dispensation; and as war was not inconsistent with the nature and precepts of religion then, it cannot be inconsistent with the nature and precepts of religion now, under like circumstances.

Answer. It is readily admitted that the essence of religion is the same under the present, as under the former dispensation; both requiring at all times and in all actions, holy exercises of heart in cordial obedience to divine command: yet the laws for external conduct, under the two dispensations differ

widely, and the practice of war, involves much of the external conduct of men. It was never right for men to indulge unholy feelings in the act of war; but the external act was required as a means of executing the divine vengeance; the gospel does not command, but seems plainly to forbid the external act of war.

But to suppose that saints under the gospel can ever be placed in circumstances like those of the ancient church, is to suppose that they may be put under the same typical economy, which has vanished away, given place to the substance, and ceased to be binding even on the natural Israelites. To be in like circumstances, they must also be made the executors of God's wrath, to inflict vengeance, by his particular command, on idolatrous and rebellious nations.

It is perfectly plain that if God should positively command christians, to take the weapons of war, and not only repel invasion, but actually exterminate nations, it would be their duty to obey, and a refusal would be open rebellion against God. The Old Testament saints received such commands, but christians have no such authority, which makes a material difference in circumstances.

Some general observations relative to the different dispensations of the church of God may illustrate this topic more fully.

The Old Testament economy has sometimes, perhaps, without reason, been divided into the Adamic,

Patriarchal and Mosaic dispensations of the church; but as the latter was more full and complete, and as the distinction between the *Mosaic* and *christian* dispensations is common, I shall confine my remarks chiefly to that distinction, though I consider the great distinction to be between the *Old* and *New* Testament economies.

The Old Testament economy, in general, was typical of the New. Under the former dispensation, literal and temporal things, typified spiritual and everlasting things under the latter. The nation of Israel, chosen, and separated from all other nations, typified the true Israel of God, who are chosen out of every nation, and sanctified and set apart, as a holy nation and peculiar people, to offer up spiritual sacrifices to God. The land of Canaan was a type of the heavenly Canaan. Jerusalem was a type of the New Jerusalem from above. Mount Zion, and the royal throne of Israel, which were in Jerusalem, typified the heavenly Zion, and the throne of the true David, who now reigns in glory. The sacrifices were types of spiritual offerings. The Israelites had enemies within, and foes without, literal weapons of war, and literal warfare, typical of spiritual foes, spiritual armour, and spiritual warfare.* Their kings were seat-

* Says the Rev. Doct. Scott, in his *Essays*, page 422, 'We ought not therefore to fear our enemies, because he will be with us, and if God be for us, who can be against us? Or who can doubt but he that is in us is greater than he that is in the world? This was typically intimated in the promises made to Israel respecting their wars with the

ed on the throne of the Lord. (See 1 Chron. xxix. 23.) At the command of God they judged and made war, and conquered their enemies; and thus typified the Son of God, who is now on the throne of his Father David, and who in righteousness judges and makes war, and rides forth conquering and to conquer. The ancient promises and threatenings were mostly temporal, but typical of spiritual and everlasting promises and threatenings. Doubtless the gospel was preached by types and figures, under the Old Testament economy, and the saints of old looked upon those temporal things, merely as shadows representing a more enduring substance. When they looked upon Canaan, the land of promise, they viewed it as a type of the heavenly Canaan, and confessed that they were strangers and pilgrims on earth, seeking a better country. When they looked on the bleeding lamb, they beheld by the eye of faith, the Lamb of God, who taketh away the sins of the world.

Thus we may see that almost the whole of the Old Testament economy was typical and temporary, and not intended to be perfect and everlasting. But under the gospel dispensation, we have a new covenant and better promises which are intended to be perfect and everlasting. It is therefore more proper for those who live under this new and perfect dispensation, to look

Canaanites and other nations, which were shadows and figures of the good fight of faith.' Bishop Horne, in his preface to the Psalms, views the subject in the same point of light.

at the substance, than at the shadow, for a rule of duty. Errors are often and easily propagated by reasoning from analogy, and introducing it as *proof* of sentiments, instead of illustration. 'This is frequently done in relation to the Old Testament economy, and common political government. It is not uncommon to hear ministers, in their political sermons, reason and infer just as though there were a perfect parallel between the Jewish theocracy and political governments, when at the head of one was the Lord of hosts, and at the head of the others are but men; when one was the church of the living God, and the others are but human institutions. They not unfrequently speak of God's driving out the heathen before his American Israel, and planting them in a goodly land, as though there were a perfect parallel between the Americans driving the Indians from their native soil, and taking possession of it themselves, without divine commission, and the Israelites going at the express command of God, and taking possession of Canaan. Thus they endeavour to keep up a parallel between God's ancient church and civil governments. The economy of God's ancient covenant people was by no means a political institution in *the popular sense*, but it was a dispensation of the church of God, and in its rites, ceremonies, and government, was typical of the kingdom of Messiah under his mediatorial reign, and differed widely in its nature, origin and design, from mere political governments; therefore all reasoning drawn from a supposed analogy between them is specious and false.

But if christians take their authority for going to war, from the practice of the Old Testament saints, their example will prove too much; it will not only allow war, but *offensive war* in its most dreadful forms.

Objection fifth. Abraham went to war, not like the Israelites at the command of God, yet he met with the divine approbation when he returned from the slaughter of the kings; he, therefore, must have acted on a universal law still in force; and as christians are called the children of Abraham, they ought of course to imitate his example in such things as God approved.

Answer. Abraham, like the Israelites, was under a typical dispensation, and practised rites and ceremonies which were a shadow of good things to come. That he acted without divine command, in the war referred to, is more than we are warranted to say. He was a prophet and the friend of God, and, probably, was acquainted with the divine will on this subject.

Christians are not called the children of Abraham, because they imitate his example in war, but because they exercise like precious faith with him. If christians are warranted to imitate the example of Abraham in all things which met the approbation of God, then they may sacrifice cattle, practise polygamy, and buy and hold slaves. But if they object to his example as a rule of duty in these instances, why not object to his example as a rule of duty in the case of war?

But to say that he acted from some universal law still in force, is taking for granted the question in dispute, and cannot be admitted without evidence.

The war waged by Abraham against the Kings, was, I apprehend, offensive rather than defensive; for Lot his brother's son, whom he rescued, did not then belong to his family or kingdom, but was separated from him, and was also a patriarch, a father of nations, and a prince or head over his own house or kingdom.

It appears very evident that offensive as well as defensive war was tolerated under the patriarchal economy, as may be seen from the words of the inspired Jacob, when blessing his sons. Gen. xlviii. 22. That, as well as the Mosaic dispensation, was typical, and doubtless war was allowed under both for the same reasons.

But there can be no doubt, that whoever attempts to justify war, by the example of Abraham, may equally justify the slavery of our fellow men, and whoever depends on his example for authority for engaging in war to be consistent, must advocate and defend the doctrine of slavery.

Objection sixth. It appears to be a universal law of God, that "whoso sheddeth man's blood, by man shall his blood be shed." If one man, or one nation, attacks another, and sheds his blood, his own must be shed in return. Hence this precept not only authorizes taking away the life of a murderer, but authori-

zes nations to repel by war, nations that wage war against them.

Answer. Whether this was a precept given to man as a rule of duty or not, is very questionable, though it has generally been so construed, at least since the dark ages of the church; and it is still more questionable whether it is a universal and perpetual law.

If we attend to the phraseology of this decree of God, we shall find it to be very different from that of the precepts, generally, delivered to Moses. God did not say to Neah, as he often did to Moses, thou shalt do this, or that, but he said, "*I will require the life of man, &c.*" It appears therefore to have been God's *decree*, and the promulgation of *his* law, by which he would inflict righteous judgment on the guilty; and the penalty was intended as a warning to deter mankind from violence, the sin for which the old world was swept away. And I see no reason why this threatening should not be considered parallel with the decrees of Christ, that "all they that take the sword, shall perish with the sword: he that leadeth into captivity shall go into captivity: he that killeth with the sword, must be killed with the sword; here is the faith and the patience of the saints." - Why the former should be considered as a rule of obedience for man, and these latter passages not so, I am unable to say. "He that killeth with the sword, must be killed with the sword," is as positive, as, "whoso sheddeth man's blood, by man shall his blood be shed."

It may be observed that the faith and patience of the saints is here spoken of in such a way as to imply that they exercised and manifested their faith and patience, when they were put to death by violence or carried into captivity. And, indeed, how could their faith and patience appear, if they, like the wicked world, returned evil for evil, carried into captivity, and killed with the sword?

The original threatening has been fulfilled by the providence, and sometimes by the express command of God. As Noah was the head of the new world, and the father of nations, it seems to have had reference to nations, rather than to individuals; and all nations that have shed blood in war, must in their turn, have their own blood shed; so that all they that take the sword may perish with the sword, agreeably to the threatening made known to Noah, and to those announced by Christ.

But admitting that the law quoted in the objection, was intended as a rule of duty for man, it does not appear that it was designed to be universal and perpetual. Before the flood no authority appears in any sense to have been delegated to man, to shed the blood of man. So far from executing the penalty of death, or causing it to be executed, upon Cain, who was of the wicked one, and slew his brother, notwithstanding his guilty forebodings God threatened a sevenfold vengeance on him who should presume to do it.

Under the Mosaic dispensation many crimes were punishable with death, according to positive precept ; but God, for wise reasons, did not always have the penalty executed. David was guilty of murder and adultery, both capital crimes ; yet he was permitted to live.

All kinds of vindictive punishment, under the christian dispensation, appear to be absolutely forbidden. By *vindictive*, I mean that which is intended to vindicate the law, and prevent offences only, as taking away life ; but which is not designed to promote the individual good of the person punished. That punishment which is designed, and which has a tendency, to promote the good of the punished, as well as to deter offenders, I consider to be strictly disciplinary or corrective, and consistent with the spirit and precepts of the gospel. Says an apostle ; “ dearly beloved avenge not yourselves, but give place unto wrath, for it is written, vengeance is mine, I will repay saith the Lord.” “ For the wrath of man worketh not the righteousness of God.” It has been said that this only forbids a revengeful temper, but this evasion will not do ; for christians are here forbidden to do the very thing which God declares he will do himself, and he does nothing but what is holy.

“ Render to no man evil for evil,” is a positive precept, without any limitation, and which admits of no evasion ; and it should seem that it must plainly rescind the law of shedding man’s blood because he had shed the blood of man.

But the exclamation is often made, what ! not punish a murderer with death ! little do those who make this exclamation, think, that they themselves also are sinners, and that every sin deserves not only temporal death, but God's wrath and curse forever, and that they are in like condemnation, unless redeemed by the blood of the Lamb. For such, it might be well to enquire, if they know what manner of spirit they are of.

The most prominent characteristic of Messiah's reign, over men in this world, is mercy, since he has secured the rights and honor of the divine government, by the sacrifice of himself, so that the guilty may live. He has given his life as a ransom, and taken the world into his hands, as the ruler, judge and rewarder, and offers the chief of sinners mercy ; and the merits of his blood are sufficient to cleanse from all sin, as well against man, as against God. And who can help being astonished at the amazing difference between his laws, and his dealings with men, and those sanguinary laws of men, according to which, under the light of the gospel, they punish with death.

The professed principle and design of these laws, is strict justice ; but were men dealt with according to strict justice, by him who rules above, who would be able to stand ! These laws of men accept no atonement for capital offences ; no mercy is offered, for none is provided for those who incur their penalty ; but the gospel offers mercy to the chief of sinners,

while it condemns those who reject the offers. Capital offenders will never be condemned by civil governments for the rejection of offered mercy, for no mercy is provided for them; how unlike the divine government! But christians are commanded to be merciful, as their Father in heaven is merciful, who showers down blessings on the evil and unthankful. Our Master has told us, that with what judgment we judge, we shall be judged; and with what measure we mete, it shall be measured to us again; that if we forgive, we shall be forgiven; and if we forgive not, we shall not be forgiven; and that if we show no mercy, we shall have judgment without mercy.

Christians ought to ponder the subject well, before they advocate the consistency and safety of dispensing *justice without mercy*. Let them learn what that meaneth "I will have mercy and not sacrifice."

Objection seventh. "Every purpose is established by counsel; and with good advice make war:" "For by wise counsel thou shalt make war," &c. Here war is recognized as a duty under certain circumstances, and the manner in which it is to be undertaken is pointed out, viz. by wise counsel.

Answer. The inspired Proverbs, are maxims of wisdom, illustrated, for the most part, by some familiar subject that existed at the time they were delivered. The object here is, not to inculcate the lawfulness of war, but the necessity of sound wisdom in relation to the actions of men; and the subject of war appears to be introduced merely to illustrate this

idea. The counsel and wisdom of men in relation to their temporal and worldly concerns, are often worthy of imitation, in reference to spiritual things; for the children of this world are, in some sense, wiser in their generation than the children of light; and the conduct of worldly men is often very appropriately introduced to illustrate christian duty. Our Lord says, "what king, going to make war with another king, sitteth not down first, and consulteth whether he be able, with ten thousand, to meet him that cometh against him with twenty thousand." Doubtless our Lord's design was to warn people to count the cost, before they professed to be followers of him, that they might not be deceived and discouraged, and that they might act from principle and not from hypocrisy. But he inculcated these things by referring to the example of kings in their consultations about war. And it is believed that the passages before cited, are of similar import. These references to war being introduced merely for the illustration of other subjects, will no more prove the lawfulness of war, than the reference of the apostle to the Olympic games for illustration, will prove the lawfulness of those heathen feasts. But if this explanation should not be satisfactory, it may be observed, that the Proverbs were written under the Old Testament economy, which tolerated offensive, as well as defensive war. Whence it does not appear that any war can be undertaken, under the present dispensation, "by wise counsel," except that which is spiritual; so that

if the ancient was typical of the new dispensation, then the passages quoted, will now apply only to spiritual warfare.

Objection eighth. When the soldiers demanded of John the Baptist, what they should do, one of the directions which he gave them was, to be content with their wages. If their occupation had been unlawful, then he would not have directed them to be contented with the wages of wickedness.

Answer. John the Baptist was under the Mosaic economy, the new dispensation not having commenced ; he was but the forerunner of the Lord, a herald to sound his approach. But he gave the soldiers another direction, viz. to "do violence to no man;" obedience to which is totally incompatible with war, as that is nothing else but violence. Only hinder soldiers from doing violence to any man, and you stop at once the whole progress of war; therefore, if the directions of John are insisted on as gospel authority, they will prove, probably, much more against the lawfulness of war, than in favor of it.

Objection ninth. The Centurion and Cornelius were christians and soldiers, and highly approved of God, for their faith and piety ; nor were they directed by Christ or his apostles to renounce their profession ; therefore the profession of arms is not inconsistent with christian duty.

Answer. They were first soldiers and then christians ; and we have no evidence that they continued in the profession of arms : nor are we warranted to say, that they were not directed to renounce that pro-

fession, as the scriptures are silent on the subject. Peter, it appears, tarried a number of days with Cornelius, and he doubtless explained to him the spirit and precepts of the gospel; and it is very probable that neither Cornelius, nor the Centurion, continued soldiers in any other sense than they were soldiers of Christ; as the idolatrous rites enjoined on the Roman soldiers, were totally inconsistent with the christian character, aside from the unlawfulness of war itself. Besides, the Roman soldiers were as often engaged in offensive, as in defensive war, therefore if the argument has any force on the question, it will tolerate not only defensive but offensive war, and also, the idolatrous rites of the Roman armies.

Objection tenth. Our Lord paid tribute money, which went to support military power; but he would not contribute to the support of a wicked thing, therefore war is not inconsistent with christianity.

Answer. A distinguished trait of the christian religion is *peace*. The command is, "follow peace with all men." "Blessed are the peace makers, for they shall be called the children of God."

Our Lord set the example of giving no just cause of offence to any. Tribute was demanded of him unjustly, according to the existing laws, but, lest fault should be found, he wrought a miracle and paid it. Money is a temporal thing, and belongs to the governments of this world, as the various coins bear the ensign of the nation by whom they were made; but the christian's treasure is not in this world, and when the

rulers of this world call for that which bears their own image and superscription, christians have no right to withhold from them their dues, for they must "render to Cæsar the things that are Cæsar's." For this cause they ought to pay tribute, and resign up temporal things, without a murmur, to temporal governments, and leave it with Cæsar to manage the things of Cæsar. Thus far are christians warranted to act, from the example of Christ and the precepts of the gospel; but how does the lawfulness of war, follow from christians' rendering to Cæsar his due? Is it because some of the money goes to support war? Probably, of the money which our Lord paid, as much went to the support of idolatry and the games of the day, as to the support of war. Now if the argument is sound, we may not only prove by it the lawfulness of war, but the lawfulness of idolatry, and many other abominable things practised by the heathen governments.

Objection eleventh. Our Lord, just before his crucifixion, commanded his disciples to take swords, and if any were destitute to sell their garments and procure them, as they would no longer have his personal presence to protect them, and as they were to encounter great trials and difficulties, they must, besides relying on providence, take all prudent means for their defence and preservation.

Answer. That our Lord did not direct them to take swords for self-defence, is evident, because he told them that two were enough, and because the

disciples never made any use of them after their master directed Peter to put up his, and pronounced a penalty on all who should have recourse to swords afterwards. But the design seems to have been, to show by example, in the most trying situation, where self-defence was justifiable, if in any case, that the use of the sword was utterly prohibited under the gospel economy; and to show the criminality and danger of ever using deathly weapons against mankind afterwards. If Christ's kingdom had been of this world, then, he tells us, his servants would have fought; but his kingdom being not of this world, the weapons of their warfare were not carnal but spiritual. He therefore rebuked them for their mistaken zeal, healed the wound they made, and forbid the use of the sword.

Objection twelfth. Christians are commanded to be in subjection to civil rulers, who are God's ministers to execute wrath on the wicked, and are ministers of good to the church; therefore, christians are bound to take the sword at their command; for civil government is ordained of God, and civil rulers are not to bear the sword in vain, and christians may lawfully do what God ordains to be done.

Answer. That civil government, so called in distinction from religious government, is ordained by God, is fully admitted, and also that God ordains whatsoever comes to pass. But there is a great difference between his *decretive* and his *preceptive* will. The former is not a rule of duty for man without the latter; the latter is always a rule of duty. This fact

might be proved by a multitude of instances from scripture.

Persons, therefore, may be very wicked in doing what God ordains to be done, if they act without his command.

That civil governments and civil rulers exist only by God's decretive will, which is fulfilled by his providence, and not by his preceptive will, is evident, because God has never authorised the appointment of them, or given any precepts, or any commands as a code of laws, to any denomination or class of people, *as such*, distinct from his own covenant people or church; and this fact I beg leave to submit as a conclusive evidence, that civil governments and civil rulers exist only by God's *decretive* will, and not by his preceptive will. Under the ancient dispensation, no laws or directions were given to any class of men *as such*, other than God's own covenant people or church, unless some special commands, on singular occasions, or the general command, to repent and turn to God, be excepted.

The king, on the throne of Israel, was as truly an officer in the church of God, as the high priest, who entered into the holy of holies. Both were set apart and anointed with the holy oil, at the command of God, and both were types of the Son of God. The king as much typified his kingly office, as the priest did his priestly office. Both were necessary parts of that complete shadow of good things then to come.

Under the gospel dispensation, no authority from God is to be found, for appointing and setting apart civil rulers, nor are there any directions given to civil rulers, *as such*, how to conduct in their office, unless those who rule in the church are called civil rulers. All the precepts and directions in the gospel, excepting such as were special (as those which related only to the apostles) or such as are universal, (relating alike to all men) are given to the disciples, as members of Christ's kingdom, who are not of this world, even as he was not of this world.

The son of God came into the world to set up the kingdom of heaven, which is a perfect and everlasting kingdom, and distinct from all other kingdoms, which are to be destroyed to give place to his divine and heavenly reign. He came in the likeness of men, sin excepted, and laid down his life a ransom for the world, and then rose a triumphant conqueror and in the complete character of God and man, as Mediator, he took the universe, his purchased possession, into his hands, as law-giver, judge and rewarder. He took the sceptre when it departed from Judah, and is exalted far above all principality and power, and might, and dominion, and has a name above every name; all power in heaven and earth being given to him as Mediator. Thus, as Mediator, the kingdom of heaven is his kingdom. He reigns not only as King of kings, and Lord of lords, but seated on the throne of his father David, he is for ever King in Zion, and is head over all things to his

church. His kingdom is not of this world, neither are his subjects of this world, though some of them are in it.

He sent out his disciples to appear in a distinct character from the world, and to be a light to it, by imitating his example, and by exhibiting his spirit and temper. They ought not to say, as the Jews did, that they have no king but Cæsar ; for they have an everlasting King and kingdom, and laws perfect and eternal : they should therefore set their affections on things above and not on things beneath.

While the kingdoms of this world exist, christians must remain in captivity to them, and must obey all their laws which are not contrary to the laws of the gospel ; otherwise they cannot remain peaceful, harmless, and blameless in the midst of a wicked world, before whom they must shine as lights.

Though the church is now in captivity, yet her redemption draweth nigh ; for God will soon “ overthrow the throne of kingdoms,” and the thrones will be cast down, and the princes of this world will come to nought ; the stone which was cut out of the mountain without hands, will dash them to pieces, as the potters vessel is shivered, and will become a great mountain and fill the whole earth ; then the kingdom and the dominion and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most high God, whose kingdom is an everlasting kingdom, and of whose dominion there shall be no end.

Though God, by his decree, has ordained civil governments, and established kingdoms, and will by his providence make them subservient to the good of his church and people ; and notwithstanding it is the duty of christians to be in subjection to them, and pay tribute ; yet it does not follow but that their genius and laws, may be contrary to the genius and laws of the gospel, and when they are so, christians must not obey them, nor count their lives dear to themselves.

It should be distinctly remembered, that when christians were exhorted and commanded to be obedient to civil rulers, they were under heathen, idolatrous, civil governments, and those civil governments were by no means congenial with the spirit and precepts of the gospel ; still christians were commanded to be in subjection to them ; not, however, without limitation, for they utterly refused obedience in many instances, and nobly suffered, or died as martyrs.

Thus civil government may be an ordinance of God ; may be subservient to the good of the church ; may be an instrument in God's hands of executing his wrath, and christians may be bound to obey magistrates in all things not contrary to the gospel ; and yet it will not follow that christians may, consistently with the gospel, take up the sword, or do any thing to countenance war.

If it be the duty of christians to take the sword, and enter the field of battle, at the command of their civil rulers, then there could be no impropriety in having

armies wholly made up of real christians, especially since it is the duty of every man to become a christian; and as professing christian nations are almost constantly fighting each other, it would be perfectly proper for hosts of pious saints to be daily engaged in shedding each other's blood.

But how would it appear, *how does it appear*, for those who have drunk into the same peaceful and heavenly spirit, who are united together by the tender ties of the Redeemer's blood, who are all members of the same family, and who hope through divine grace, to dwell together in everlasting love and blessedness, to be fighting one another here, with relentless fury!

Let us contemplate the subject, in this point of view, a little further. Suppose an English and an American frigate, in time of war, both manned entirely with real christians, should meet in a neutral port. Ought they not then to conduct towards each other as brethren of one common Lord? As they are all members of the same family, and have all been redeemed by the same blood, and sanctified by the same divine spirit, they surely must have the most tender affection for each other, and it would be highly proper for them to meet together for christian fellowship, worship and communion.

Suppose then, that they occasionally go on board each other's ships for religious worship; that their chaplains lead in their devotions, using such petitions as these; praying that they may be all of one heart

and one mind in the knowledge of Christ, knit together in the bonds of christian love ; that they may have much of the wisdom from above, which is first pure, then peaceable, gentle, easy to be entreated ; that they may do good to all as they have opportunity, especially to the household of faith ; that they may be meek and gentle as lambs, and harmless as doves ; that they may be kind and forgiving, and that, like their divine master, they may return good for evil, and have their affections on things above, and not on things beneath : after which they unitedly partake of the symbols of Christ's broken body and shed blood, and then part, with the tenderest tokens of christian fellowship and love. They leave the port, and meet again at sea. It now becomes their duty, on the principles of war, instead of meeting as christian brethren, to meet as raging tigers, and discharge the flaming engines of death on each other ; and, in order to perform " their duty to their God and country," they must exert all their power and skill to destroy one another. The dreadful struggle and carnage, must be continued by both parties as long as both can fight. When half of their crews are wallowing in their blood, and expiring in agonies, a violent effort must be made by one or both, to board the other, and end the contest sword in hand. Those hands which recently saluted each other with christian love, now plunge the envenomed steel into their brethren's bosoms. At length one is vanquished and yields to the other. Those who remain alive after the conflict, again unite in prayer, and give thanks to God that

avenger to execute wrath, and still be very wicked in the deed; and use very unlawful means to accomplish the end. While he fulfils the decree of heaven, he acts not in obedience to the command of God, but to the dictates of his own lusts and passions.

Objection fourteenth. The passages of scripture which have been quoted against retaliation, and which inculcate love to enemies, and the returning of good for evil, have reference to individuals in their conduct towards each other, but have no relation to civil government, and are not intended as a rule of duty for one nation towards another: they, therefore, have no bearing on the subject of war.

Answer. Those precepts of the gospel appear to be binding universally, without any limitation; and men have no right to limit that which God has not limited. If the commands of the gospel are binding upon every one in his individual capacity, then they must be binding upon every one in any collective body, so that whatever is morally wrong for every individual, must be equally wrong for a collective body, and a nation is only a large number of individuals united so as to act collectively as one person. Therefore if it is criminal for an individual to lie, steal, quarrel, and fight, it is also criminal for nations to lie, steal, quarrel, and fight. If it is the duty of an individual to be kind and tender hearted, and to have a forgiving and merciful disposition, it is likewise the duty of nations to be kind, forgiving and merciful. If it is the duty of an individual to return good for evil, then it is the duty of nations to return good for evil.

It is self-evident that individuals cannot delegate power to communities, which they do not possess themselves; therefore if every individual is bound to obey the precepts of the gospel, and cannot, as an individual, be released from the obligation, then individuals have no power to release any collective body from that obligation. To say that God has given to nations a right to return evil for evil, is begging the question, for it does not appear, and cannot be shown that God has restricted the precepts of the gospel to individuals, or that he has given any precepts to nations as such, or to any other community than his own covenant people or church.

No practice has a more corrupt tendency than that of attempting to limit the Scriptures, so as to make them trim with the corrupt practices of mankind. Whoever, for the sake of supporting war, attempts to limit these precepts of the gospel to individuals, and denies that they are binding upon nations, destroys one of the main pillars by which the lawfulness of war is upheld. The right of nations to defend themselves with the sword is argued on the supposed right of individual self-preservation; as it is said to be right for individuals to defend themselves with deathly weapons, so it is lawful for nations to have recourse to the sword for defence of their rights. But if these passages are applicable to individuals and prohibit them from acts of retaliation, and if the rights of nations are founded on the rights of individuals, then nations have no right to retaliate injury.

Objection fifteenth. Christians, with comparatively few exceptions, have not doubted the lawfulness of war, and many have actually fought and bled on the field of battle, and considered themselves in the way of their duty: and shall all our pious forefathers be condemned for engaging in war?

Answer. It is admitted that many pious people have engaged in war, but they might have been in an error on this subject as well as on many other subjects. Many of our pious forefathers engaged in the slavery of their fellow men, and thought themselves in the way of their duty, but does it follow that they were not in an error? The circumstance that multitudes defend a sentiment is no certain evidence of its truth. Some of the reformers were objected to, because the multitude was against them. Popularity, however, ever has influenced, and ever will influence mankind, more than plain gospel duty, until the earth shall be filled with the abundance of peace. But notwithstanding this, it is not right to follow the multitude to do evil. All ought to remember that they have no right to follow the example of any one, any further than that example coincides with the example of Christ, or the precepts of the gospel; all other standards are fallible and dangerous. If real christians have, from mistaken zeal, prayed against each other, and fought each other, and shed each others' blood, this does not justify war.

Objection sixteenth. If christians generally, should adopt these sentiments, it would be impossible for them to subsist in this world in its present state, and

if they did continue, it must be in abject slavery; they would become hewers of wood and drawers of water, to the tyrannical and oppressive, and would only encourage them in their deeds of wickedness. The injustice of men must be restrained, or the earth will again be filled with violence. The necessity of the case is such, that mankind would be warranted to take up arms, to maintain their rights, and repel oppressors, if the Scriptures were silent on the subject.

Answer. We have the history of the heathen world, to teach us what mankind are without the light of revelation. They are full of all unrighteousness, covetousness, maliciousness: full of enmity, murder, debate, deceit, malignity; they are proud, boasters, without natural affection, implacable, unmerciful. Now the very design of the gospel, is to subdue and overcome these abominable passions and dispositions, not however by returning violence for violence, but by producing virtues directly contrary. The great duty of christians is to be a light to this wicked world, by exhibiting in their conduct and conversation, the spirit and temper of the gospel. If such was the practice of christians, we have reason to believe, that wicked men would be overawed and deterred from their violence in a great measure: besides, if all real christians should utterly refuse to bear arms for the destruction of their fellow men, it would greatly diminish the strength and boldness of warlike nations, so that it would be impracticable for them to prosecute war, with the vigor and fury that they now do.

But if the gospel prohibits war, then to urge the necessity of the case against the commands of God, is open rebellion against his government, as well as total distrust of his word and providence.

If christians live in habitual obedience to God's commands, they have the promise that all things shall work together for their good ; and they have no reason to fear them that kill the body, and after that, " have no more power that they can do."

It is strange that christians should have so great a reluctance to suffer inconvenience in worldly things, for the sake of the gospel. The scoffs and persecutions of the world, and the fear of the loss of worldly things, are powerful barriers against *christian* warfare. The gospel teaches us that all who live godly in Christ Jesus shall suffer persecution, and that through much tribulation the saints must enter into the kingdom of heaven ; and is it not plainly owing wholly to their conformity to the world, that they now suffer so little persecution, and practise so little self-denial ? If there is reserved for them an eternal weight of glory, what if they, like their divine Master, should not have where to lay their heads ? If they are to inherit a crown of immortal life and glory, what if they are called to suffer the loss of earthly things ? If they are hereafter to reign as kings and priests unto God, what if they are not ranked among the great and honorable of the earth ? If they suffer with Christ, then will they also reign with him ; but if they deny him, he also will deny them, and if they are ashamed of him, he will be ashamed

of them before his Father and the holy angels. Let christians then obey his commands, and trust to his protection, while they resolutely abstain from the wicked practices of the world.

Objection seventeenth. It is the duty of mankind to use means for the preservation of life and liberty ; they must till the ground, if they would expect a crop. It would be presumptuous for them to pray for, and to expect their daily bread, without using such means as God has put in their power to obtain it ; and it would be equally presumptuous to expect the preservation of their lives and liberties, without using such means to preserve and defend them, as God has put into their hands : they must act as well as pray.

Answer. That using means is the duty of christians, there can be no doubt ; but they must be such as God has appointed, and not such as human wisdom may dictate. There is no dispute as to the propriety of using means, but only as to the kind of means which christians ought to use. The weapons of their warfare are not carnal, but spiritual, and they are mighty through God, to the pulling down the strong holds of sin and satan.

As has already been observed, it would be open rebellion to do what God has forbidden, and high-handed presumption to ask his aid in the things which he has prohibited.

Objection eighteenth. Some ecclesiastical historians inform us that christians, in the early ages of the church, though they contended so firmly for the faith as to suffer martyrdom rather than submit to idolatry,

yet did not refuse to bear arms in defence of their country, even when called upon by heathen magistrates, and their example ought to have weight with us.

Answer. The testimony of the early Fathers is entitled to regard, but must not be considered as infallible authority, for they were men of like passions with others, and cannot be followed safely, any farther than they followed Christ. But the weight of their testimony on the subject, I apprehend, will be found to stand directly against the lawfulness of war, on christian principles.

Erasmus, who was an eminent scholar, and who was, probably, as well acquainted with the sentiments of the primitive Fathers, as any modern writer, in his 'Antipolemus, or plea against war,' replies to the advocates of war, as follows; "They further object those opinions or decrees of the Fathers in which war seems to be approved. Of this sort there are some, but they are only late writers, who appeared when the true spirit of christianity began to languish and they are very few; while, on the other hand, there are innumerable ones, among the writers of acknowledged sanctity, which absolutely forbid war; and why should the few rather than the many, intrude themselves into our mind."

Barclay, who examined the writings of the Fathers, on this subject, says "It is as easy to obscure the sun at mid-day, as to deny that the primitive christians renounced all revenge and war."

Clarkson who also examined the Fathers, declares, that "Every christian writer of the second century

who notices the subject, makes it unlawful for christians to bear arms."

Clarkson has made copious extracts, from the writings of the Fathers, against war ; a few of which, as quoted by him and others shall be inserted here.

Justin Martyr and Tatian, both considered the Devil the author of war.

Justin Martyr, while speaking of the prophecies relating to the days of peace, says, "That this prophecy is fulfilled, you have good reason to believe ; for we, who in times past killed one another, do not now fight with our enemies." Clarkson adds, "it is observable that the word *fight* does not mean to strike, beat, or give a blow, but to fight in war ; and the word *enemy*, does not mean a common adversary who has injured us, but an enemy of state."

Irenæus says, that christians, in his day, "had changed their swords and their lances, into instruments of peace, and that they knew not how to fight."

Maximilian and a number of others, in the second century, actually suffered martyrdom, for refusing, on gospel principles, to bear arms.

Celsus, made it one of his charges against the christians, that they refused to bear arms, for the emperor Origen, in the following century, admitted the fact, and justified the christians on the ground of the unlawfulness of war itself.

Tertullian, in his discourse to Scapula, tells us "that no christians were to be found in the Roman armies."

In his declaration on the worship of Idols, he

says, " Though the soldiers came to John, and received a certain form to be observed, and though the Centurion believed, yet Jesus Christ, by disarming Peter disarmed every soldier afterwards; for custom can never sanction an illicit act."

Again, in his *Soldier's Garland*, he says, " can a soldier's life be lawful, when Christ has pronounced that he who lives by the sword, shall perish by the sword? Can one who professes the peaceable doctrine of the gospel be a soldier, when it is his duty not so much as to go to law? And shall he who is not to avenge his own wrongs, be instrumental in bringing others into chains, imprisonment, torment, and death?"

He tells us also, that the christians in his day were sufficiently numerous to have defended themselves, if their religion had permitted them to have recourse to the sword.

There are some marvellous accounts of christian soldiers, related by Eusebius; but Valesius, in his annotations on these accounts, has abundantly proved them to be fabulous, though he was not opposed to war, and could have had no other object but to support the truth. Eusebius, in his orations on Constantine, uses such extravagant adulation, which falls but little short of idolatry, that his account of christian warriors ought to be received with great caution; especially when we recollect that church and state, were, in his day, united.

On the whole, it is very evident that the early christians did refuse to bear arms, and although one of their

objections was the idolatrous rites, connected with military service, yet they did object, on account of the unlawfulness of war itself.

We have no good evidence of christians being found in the armies, until we have evidence of great corruptions in the church. But admitting that we had good evidence that there were professing christians in the army, at an early period of the church, I apprehend it would be of little importance; for the idolatrous rites and ceremonies of the heathen armies, were of such a nature, as to be totally inconsistent with christian character, and the example of idolatrous christians, surely ought to have no weight.

Some objections of less importance might be stated, which have from time to time been made against the sentiments here advocated; but to state, and reply to, every thing that might be said, is not necessary. Specious objections have been, and still are, made to almost every doctrine of christianity. Mankind can generally find some plausible arguments to support whatever they wish to believe. The pleas in favour of war, are very congenial with the natural feelings of the human heart; and unless men will examine, with a serious, candid, and prayerful disposition, to ascertain the truth, as it is in Jesus, they will be very likely to imbibe and defend error.

The writer, though far from supposing that every thing he has said, on a subject that has been so little discussed, is free from error, is conscious of having

endeavoured to examine it with seriousness and candor, and feels satisfied that the general sentiments he has advanced, are according to godliness. He sincerely hopes that every one who may peruse these pages, may do it with the meek and unbiassed spirit of the gosnel, and then judge whether war can be reconciled with the lamb-like example of Christ; whether it is really forgiving the trespasses of enemies, loving and doing them good, and returning good for evil; for if it is not, it is unquestionably inconsistent with the spirit, and the precepts of christianity.

All who earnestly desire, and look for, the millennial glory of the church, should consider that it can never arrive, until the spirit and practice of war are abolished, and mankind love each other as brethren. All who love our Lord Jesus Christ in sincerity, cannot but ardently desire that wars may cease to the ends of the earth, and that mankind should embrace each other as brethren. If so, is it not their duty to do all in their power to promote so benevolent an object? Ought not every individual christian to conduct in such a manner, that if every other person imitated his example, it would be best for the whole? If so, would they not immediately renounce every thing that leads to wars and fightings, and embrace every thing which would promote that glorious reign of righteousness and peace, for which they earnestly hope, long and pray? "The work of righteousness shall be *peace*, and the effect of righteousness, quietness and assurance for ever."

HYMN.

GREAT Sun of glory, rise, and shine,
Dispel the gloom of night,
Let the foul spirits stretch their wings,
And fly before *thy* light.

Rebuke the nations, stop their rage,
Destroy the warrior's skill,
Hush all the tumults of the earth;
O speak! say, "peace be still."

Break—break, the cruel warrior's sword,
Asunder cut his bow,
Command him by thy sov'reign word
To let the captives go.

No more let heroes' glory sound,
No more their triumphs tell,
Bring all the pride of nations down,
Let war return to hell.

Then let thy blessed kingdom come,
With all its heav'nly train,
And pour thy peaceful spirit down,
Like gentle show'rs of rain.

Then shall the prowling beasts of prey,
Like lambs be meek and mild,

Vipers and asps, shall harmless twine,
Around the weaned child.

The happy sons of Zion sit,
Secure beneath their vines,
Or shadow'd by their fig-tree's tops,
Shall drink their cheering wines.

The nations to thy sceptre bow
And own "thy gentle sway,"
Then all the wand'ring tribes of men
To thee, their tribute pay.

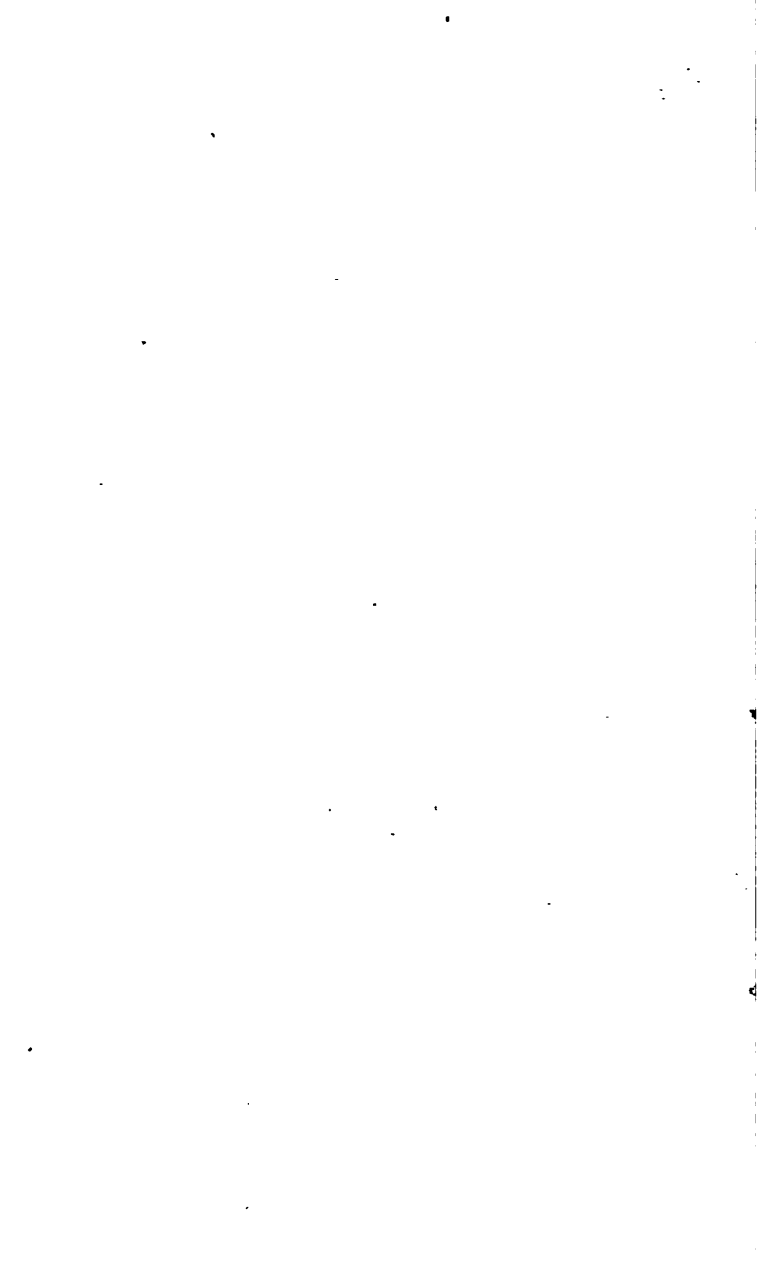
Angelic hosts, shall view the scene,
Delighted, spread their wings,
Down to the earth again they fly,
And strike their lofty strings.

The list'ning nations catch the sound,
And join the heav'nly choir,
To swell aloud the song of praise,
And vie with sacred fire.

"Glory to God on high," they sound,
In strains of angels mirth,
"Good will and peace," to men the sing,
Since heav'n is brought to earth.









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